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C O N T E N T S

OF

VOLUME V.

- I. HORSLEY's (Bp.) Primary Charge to the Clergy of the Diocese of St. David's.
- II. Hort's (Archbp.) Instructions to the Clergy of Tuam.
- III. Owen's (Dr.) Directions for Young Students in Divinity.
- IV. Paley's Advice to the Younger Clergy.
- V. Kettlewell's Companion for the Penitent.
- VI. _____, Trial and Judgment of the Soul.
- VII. _____ Office for one Troubled in Mind.
- VIII. Law (Bp.) on the Nature, &c. of Catechising.
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- X. Scougal's Duty and Pleasure of
Praise and Thanksgiving.
- XI. Stonhouse's (Sir James) Friendly
Advice to a Patient.
- XII. ———— Spiritual Directions to
the Uninstructed.
- XIII. The Young Woman's Monitor.

THE
C H A R G E
OF
S A M U E L,
LORD BISHOP OF ST. DAVID'S,
TO THE
CLERGY OF HIS DIOCESE,
DELIVERED AT HIS
PRIMARY VISITATION,
IN THE YEAR 1790.

L O N D O N :

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St. Paul's Church-Yard.

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THE
C H A R G E

..
S A M U E L,
LORD BISHOP OF ST. DAVID'S.

MY REVEREND BRETHREN,

THE principal object of Episcopal visitation being the remedy, or the prevention, of such irregularities and abuses, as, without any impeachment of the general good intention and good conduct of the Clergy, may be expected from time to time, through mere inadvertence, to creep in; I should deem every mo-

ment lost to the immediate purpose of our meeting, which I were to consume either in subtle disquisition upon abstruse points of speculation, or in general exhortation to awaken your zeal and industry in the duties of your sacred function. I trust, that I address myself to men, well taught in those mysteries of God, of which they are the stewards,—from many of whom I might myself be happy to receive instruction—to faithful servants of the Lord, who hath called us, who need no other incitement to their general duty, than their own sense of the obligation that is laid upon them. The advice, which I mean to offer upon the present occasion, applies specially to your particular situation ; as called to the exercise of your ministry in these remote corners of the island, in congregations, which, except in some of the greater towns, are composed almost entirely of the common people ; and of such common people, as from their sequestered situation,

situation, are, of all their countrymen of the same degree, the least improved by early education, and of consequence the least prepared, by any previous tuition, to receive the instruction, which it is your wish and your duty to convey.

It is a question of great moment, in itself not difficult, but involved in endless intricacies, to those who take up the discussion with their minds possessed with certain common prejudices, and for that reason too often I fear erroneously decided, What is the proper *Matter of instruction* in such congregations? more especially in the present circumstances of the established church? I am of opinion, that to stop the progress of that new species of infidelity, which is propagated by certain of the sectaries of the present day, as well as to cure the fanaticism of some weak, but, I trust, well intentioned members of our own communion, much might be done by the labours of the

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country Parish-Priest ; much more, indeed, than by the learned disquisitions of professed Polemics ; were it not that erroneous maxims are gone abroad, which, for several years past, if my observation deceive me not, have very much governed the conduct of the Parochial Clergy in the ministration of the word.

A just abhorrence of those virulent animosities, which in all ages, since external persecution ceased, have prevailed among Christians ; especially, since the Reformation, among Protestants of the different denominations, upon the pretence at least of certain differences of opinion, in points of nice and doubtful disputation, hath introduced and given general currency to a Maxim, which seemed to promise Peace and Unity, by dismissing the cause, or rather the pretence, of dissention. Namely, that the Laity, the more illiterate especially, have little concern with the Mysteries of revealed

vealed religion, provided they be attentive to its Duties. Whence it hath seemed a safe and certain conclusion, that it is more the office of a Christian teacher, to press the Practice of Religion upon the consciences of his hearers, than to inculcate and assert its Doctrines.

Again, a dread of the pernicious tendency of some extravagant opinions, which persons, more to be esteemed for the warmth of their piety, than the soundness of their judgement, have grafted, in modern times, upon the doctrine of Justification by Faith, as it is stated in the 11th, 12th, and 13th of the Articles of our Church, (which, however, is no private tenet of the Church of England, but the common doctrine of all the first Reformers, not to say that it is the very corner stone of the whole system of Redemption) a dread of the pernicious tendency of those extravagant opinions, which seem to emancipate the Believer

from the authority of all Moral Law, hath given general credit to another maxim ; which I never hear without extreme concern from the lips of a Divine, either from the pulpit, or in familiar conversation : Namely, that Practical Religion and Morality are one and the same thing : That Moral Duties constitute the whole, or by far the better part of practical Christianity.

Both these maxims are erroneous. Both, as far as they are received, have a pernicious influence on the ministry of the Word. The first, most absurdly separates Practice from the Motives of Practice. The second, adopting that separation, reduces practical Christianity to Heathen virtue ; and the two, taken together, have much contributed to divest our sermons of the genuine spirit and favour of Christianity, and to reduce them to meer moral essays : in which moral duties are enforced, not, as indeed they

they might be to good purpose, by scriptural motives, but by such arguments, as no where appear to so much advantage as in the writings of the Heathen Moralists, and are quite out of their place in the pulpit. The rules delivered may be observed to vary according to the temperament of the teacher. But the system chiefly in request, with those who seem the most in earnest in this strain of preaching, is the strict, but impracticable, unsocial, sullen Moral of the *Stoics*. Thus, under the influence of these two pernicious maxims, it too often happens, that we lose sight of that which is our proper office, to publish the Word of Reconciliation, to propound the terms of Peace and Pardon to the penitent, and we make no other use of the high commission that we bear, than to come abroad one day in the seven, dressed in solemn looks, and in the external garb of holiness, to be the apes of Epictetus. I flatter myself, that we are at present in a state

of recovery from this delusion. The compositions, which are at this day delivered from our pulpits, are, I think, in general, of a more Christian cast, than were often heard some thirty years since, when I first entered on the ministry. Still the dry strain of moral preaching is too much in use, and the erroneous maxims, on which the practice stands, are not sufficiently exploded.

The first of the two, which excludes the laity from all concern with the doctrinal part of religion, and directs the preacher to let the Doctrine take its chance, and to turn the whole attention of his hearers to Practice, must tacitly assume for its foundation (for it can stand upon no other ground) this complex proposition: Not only that the Practice of religious duties is a far more excellent thing in the life of man, far more ornamental of the Christian profession, than any knowledge of the Doctrine without
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the Practice ; but moreover, that men may be brought to the Practice of religion without previous instruction in its Doctrines ; or, in other words, that Faith and Practice are, in their nature, separable things. Now the former branch of this double assumption, that Virtue is a more excellent thing in human life than Knowledge, is unquestionably true ; and a truth of great importance, which cannot be too frequently, or too earnestly inculcated. But the second branch of the assumption, that Faith and Practice are separable things, is a gross mistake, or rather a manifest contradiction.—Practical holiness is the end : Faith is the means ; and to suppose Faith and Practice separable, is to suppose the end attainable without the use of means. The direct contrary is the truth. The practice of religion will always thrive, in proportion as its doctrines are generally understood and firmly received ; and the practice will degenerate and decay, in

proportion as the doctrine is misunderstood and neglected. It is true, therefore, that it is the great duty of a preacher of the gospel to press the practice of its precepts upon the consciences of men. But then it is equally true, that it is his duty to enforce this practice in a particular way; namely, by inculcating its doctrines. The motives, which the revealed doctrines furnish, are the only motives he has to do with, and the only motives by which religious duty can be effectually enforced.

I am aware, that it has been very much the fashion, to suppose a great want of capacity in the Common People, to be carried any great length in religious knowledge, more than in the abstruse sciences. That the world, and all things in it, had a maker; that the maker of the world made man, and gave him the life which he now enjoys; that he, who first gave life, can, at any time, restore it; that

that he can punish, in a future life, crimes which he suffers to be committed with impunity in this; some of these first principles of religion the Vulgar, it is supposed, may be brought to comprehend. But the peculiar doctrines of Revelation, the Trinity of Persons in the undivided Godhead, the Incarnation of the second Person, the expiation of sin by the Redeemer's sufferings and death, the efficacy of his intercession, the mysterious commerce of the believer's soul with the Divine Spirit—these things are supposed to be far above their reach.

If this were really the case, the condition of mankind would indeed be miserable, and the proffer of mercy, in the gospel, little better than a mockery of their woe. For the consequence would be, that the Common People could never be carried beyond the first principles of what is called Natural Religion. Of the efficacy of natural religion as a rule of action,

action, the world has had the long experience of 1600 years. For so much was the interval between the institution of the Mosaic Church, and the publication of the gospel.—During that interval, certainly, if not from an earlier period, natural religion was left to try its powers on the heathen world. The result of the experiment is, that its powers are of no avail. Among the Vulgar, natural religion never produced any effect at all; among the Learned, much of it is to be found in their writings, little, in their lives. But if this natural religion, a thing of no practical efficacy as experiment hath demonstrated, be the utmost of religion which the Common People can receive; then is our preaching vain, Christ died in vain, and man must still perish. Blessed be God, the case is far otherwise. As we have, on the one side, experimental proof of the insignificance of what is called Natural Religion; so, on the other, in the success of the first preachers

preachers of Christianity, we have an experimental proof of the sufficiency of Revealed Religion to those very ends, in which Natural Religion failed. In their success we have experimental proof, that there is nothing in the great mystery of godliness, which the Vulgar, more than the Learned, want capacity to apprehend; since upon the first preaching of the gospel, the illiterate, the scorn of pharisaical pride, who knew not the law, and were therefore deemed accursed, were the first to understand, and to embrace the Christian Doctrine.

Nor will this seem strange, if it be considered, that Religion and Science are very different things, and the objects of different faculties. Science is the object of natural Reason; religious truth, of Faith. Faith, like the natural faculties, may be improved by exercise; but in its beginning it is unquestionably a distinct gift of God. Were it otherwise, the

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Common People would be just as incapable of receiving those principles of natural religion, which are thought so simple, and so much within the reach of popular apprehension, as the higher mysteries of the gospel; for I scruple not to assert, that no proof can be more subtle in its process, or in its principles more abstruse, however just in its conclusions, than the arguments which philosophy furnishes, of the being and attributes of God, and the immortality of the human soul. By meer argument, therefore, addressed to their reason, no conviction could be wrought, in the minds of the Common People, of the very first principles of religion. By Faith, their minds are opened to apprehend all that is revealed of the scheme of redemption, no less than the very first principles, the doctrine of a resurrection, or the first creation of the world out of nothing. Let me entreat you therefore, my Reverend Brethren, to discard these injurious uncha-

uncharitable surmises, of a want of capacity in your hearers. A want of capacity in these subjects, is a want of Faith; and the surmise of a want of Faith, in the Common People, more than in their betters, is in truth a distrust of God; as if he would be wanting to his own work, and fail to give all men faith to receive a discovery, made by his express command, or rather by himself, to all, of a scheme of mercy in which all are interested. Pray earnestly to God to assist the ministration of the word, by the secret influence of his Holy Spirit on the minds of your hearers; and nothing doubting that your prayers are heard, however mean and illiterate the congregation may be, in which you exercise your sacred function, fear not to set before them the whole council of God. Open the whole of your message without reservation; that every one of you may have confidence to say, when he shall be called upon to give an account of his stewardship, " Lord, I
 " have

" have not hid thy righteousness within
 " my heart ; I have not concealed thy
 " loving-kindness and truth from the
 " great congregation."

The second maxim, that meer Morality makes the sum and substance of Practical Religion, carries in it a double falsehood. It contracts the range of Christian duty, and it totally misrepresents the formal nature of the thing. In direct contradiction to this wicked maxim, I affirm, that although Religion includes Morality, as the greater perfection includes the less, so that an immoral man cannot be religious, yet a man may be irreproachable in his moral conduct, and at the same time perfectly irreligious and profane. Irreligious and profane in that extreme, as to be in danger of being cast at last into outer darkness, with his whole load of moral merit on his back. The notion that religion and morality are the same, generally as it hath too long prevailed,

veiled, needs no other confutation, but
 what will spontaneously arise from a just
 definition of the terms. Religion, in the
 practical part, is a studious conformity of
 our actions, our wills, and our appetites,
 to the revealed will of God, in pure re-
 gard to the Divine authority, and to the
 relation, in which we stand to God, as
 discovered to us by Revelation. Mora-
 lity is a conformity of our actions to the
 relation, in which we stand to each other
 in civil society. Morality therefore com-
 prehends some considerable part, but a
 part only, of the duties of the Second
 Table. Morality enjoins filial Piety; it
 prohibits Murther, Adultery, Theft,
 False Witness, and those inferior crimes,
 which for the like harm that in a less
 degree they bring to society, or to the
 individual in society, bear affinity to these,
 as to the heads of so many different species.
 But does Morality say, "Thou shalt not
 "covet?" Does the controul of moral
 obligation reach the secret meditations of
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the mind, and the silent desires of the heart? Does it impose restraint upon the sensuality of the imagination, and the private prurience of appetite? Like the Divine Law, does it extend to every secret energy of the Mind, the Will, and the Appetite, and require the obedience of the inner, no less than of the outer man? Again, doth Morality say, "Thou shalt love thine enemies; thou shalt bless them that curse, do good to them that persecute?" Doth Morality enjoin forgiveness of injuries, or the giving of alms to the poor? Truly Morality "careth for none of these things." How small a part then of social duty, of a Christian's social duty, is the utmost which Morality exacts; and how fatally are they misled, who are taught that meer Morality satisfies the law by which the Christian shall be judged, even in the inferior branch of the love of our neighbour?

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With the higher branch of duty, with the love of God, and of consequence with the duties of the First table, Morality hath evidently no concern or connection. The worship, which I owe to God, is certainly no part of the duty which I owe to man. It is indifferent to Morality, whether I worship one God, or many. Morality is not offended, if I worship graven images. Morality enjoins no observance of one day in seven; no feast of faith, in sacramental rites, upon the body and blood of the Redeemer. For Reason, from which Morality derives her whole authority and information; Reason knows not, till she hath been taught by the lively oracles of God, that the creator of the world is the sole object of worship; she knows of no prohibition of particular modes of worship; she knows nothing of the creation of the world in seven days; nothing of redemption; nothing of the spiritual life, and the food brought down from heaven for
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its sustenance. Morality therefore, having no better instructress than this ignorant Reason, hath no sense or knowledge of any part of that great branch of duty, which comes under the general title of Devotion. Let me conjure you therefore, my brethren, to be cautious how you admit, much more how you propagate, that delusive dangerous maxim, "that Morality is the sum of practical religion," lest you place the totality and perfection of the thing in a very inconsiderable part.

Perhaps you will recur to the etymology of the word ; you will contend with me, that the word Morality, in its natural import, comprehends every thing which belongs to manners.—That devotional, no less than social, habits make a part of the manners of the man ; and because a man's thoughts, passions, appetites, form his habits and influence his actions, that they also may be considered as a very es-

sential part of manners. That Morality therefore, in the natural import of the word, is precisely of the same extent with practical religion, embracing every branch of man's duty, to God, his neighbour, and himself; since whatever is irreligious, in thought, word, or deed, is no less than an unjust action, a defect, or blemish, in the manners of the man. And using the word in this large meaning, you think you affirm nothing but the truth, when you say that Morality is the sum and substance of practical religion.

My brethren, were you capable of advancing this argument, however it might raise my admiration of your grammatical skill; I must take leave to say, it would set you not high in my opinion as Logicians; and still lower as Divines. And yet, I must suspect, that many have imposed upon themselves by this very reasoning, in the point in question. Morality, according to this interpretation of
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the word, is indeed the same thing with practical religion. In the maxim therefore, which you would defend, substitute for the word Morality, those two words, which in your apprehension render its exact meaning. You will then have before you the proposition you would defend, announced in unequivocal terms. What is it? Plainly this; Practical Religion is the sum and substance of practical religion. My Reverend Brethren, is this the important truth we are sent abroad to publish! This the purport of our high and holy embassy! The insignificance of the proposition is not the worst part of it. The greater evil is, that it is stated in terms, which hide the folly of it, and mislead our hearers. The word Morality in its public acceptation, carries no such extensive meaning, as they ascribe to it, in their private understanding, who speak of it as the same thing with religion. It is rather a name of distinction, either for social duty, as it was understood and
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practised among the heathen; without the additions and improvements of revealed religion; or for those religious duties, which are in themselves duties, by an inherent fitness and propriety, demonstrable from the relation in which we stand to God our Creator and Redeemer, when once it is made known to us, without regard to any particular command. In the one or the other of these two senses, as distinguishing social duty from religious, or the primary duties of religion from the secondary, the word Morality is used even among the learned; and the unlearned have no apprehension of any other meaning. When we say then that Morality and Religion are the same, I fear we are generally understood to set aside all the additions and improvements of revealed religion, as things at the utmost of very inferior importance, or at least to set aside positive precepts. I could propose an experiment, by which it would be easy to determine, how the

people really understand us, when we use this language.

None here, I apprehend, would be at a loss to find among his own parishioners, more than one person living in good credit and esteem among his neighbours, irreproachable in his general dealings with the world, a prudent manager of his affairs, and of consequence not addicted to any public scandalous excess; but with all this grossly negligent of religious ordinances. Go and expostulate with such a man; Tell him that you are sorry to observe that he is seldom seen at Church—that he never comes to the Lord's table—that he never sends his children to you to be instructed in the catechism.—That from these symptoms, notwithstanding the general probity of his life, you are apprehensive, he thinks less than it may be his interest to do, about the concerns of futurity. The man, who is by no means lost to all sense of duty, will
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take your admonition in good part, but he will defend himself. And his defence will be that he is at least a MORAL man. Press him further. Ask him, what particular merit he means to attribute to himself under that character; Would he be understood to plead not guilty to your accusation; Would he pretend, that he is a scrupulous observer of the sabbath—never absent without necessity from public worship, and frequent in his attendance on the Lord's table? He will confess to you, that he means no such thing—the contrary is notorious—and he would be sorry to be thought capable of setting his face to so gross a falsehood. Does he mean that notwithstanding his neglect of the external forms of religion, he hath still been exact in the better part; in the social duties of the Christian life. That he is liberal in alms—tender-hearted to the poor—slow to anger—patient of injuries—ready to forgive—that his affections are so set on heavenly

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things, that he is cautious of excess in the use even of lawful pleasure? Nothing of all this. The man is no hypocrite. He will not pretend that his life will bear so strict a scrutiny. But still he is a Moral man. That is to say, (for every thing more is excluded by his own confessions) he is no Murtherer, no Adulterer, no Thief, no Lyar, no Spendthrift, and with nothing more of the Christian character about him, than is supposed to be contained in the negation of these crimes, he hopes to find admission into the kingdom of Heaven; for if at any time he hath chanced to drop in, while you have been preaching, he has heard you tell your congregation that Morality is All in All.

Again Religion and Morality differ, not only in the extent of the duty they prescribe, but in the part in which they are the same in the external work, they differ in the motive. They are just as

far asunder as Heaven is from the Earth. Morality finds all her motives here below: Religion fetches all her motives from above. The highest principle in Morals is a just regard to the rights of each other in civil society. The first principle in Religion is the love of God; or, in other words, a regard to the relation which we bear to him, as it is made known to us by Revelation. And no action is religious, otherwise than as it respects God, and proceeds from a sense of our duty to him, or at least is regulated by a sense of that duty. Hence it follows, as I have before observed, that although Religion can never be Immoral, because moral works are a part of the works of religion, yet Morality may be Irreligious. For any moral work may proceed from meer moral motives, apart from all religious considerations. And if a moral work be done, by a person not sufficiently instructed in religion to act upon religious considerations, it cannot

proceed from any other than meer moral motives ; and of consequence it must, in that instance, be irreligious ; not contrary to religion, but without it.

Upon this ground stands the Doctrine of the first Reformers, concerning works done before justification ; which is laid down in the 13th of our articles. “ Works
 “ done before the Grace of Christ, and
 “ the inspiration of his Spirit, are not
 “ pleasant to God ; for as much as they
 “ spring not of Faith in Jesus Christ,
 “ neither do they make men meet to
 “ receive Grace, or (as the School Au-
 “ thors say) deserve Grace of Congruity ;
 “ yea, rather for that they are not done,
 “ as God had commanded, and willed
 “ them to be done, we doubt not, (saith
 “ the Church) but that they have the
 “ nature of Sin.” Not that they are in
 such sort Sins, that in the meer overt-act,
 without consideration had of the obli-
 quity of the motive, they add to the guilt
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of the doer of them ; but being done without any thought of God ; though not in defiance and despite of him, they have nothing in them, that should make them pass for marks or symptoms of the regenerate Character. On the contrary, in all these works meerly moral, the Atheist may be as perfect as the Christian.

And this explains, what, at the first sight, may seem a strange fact in the History of Man, and is very apt to be misinterpreted ; as if it disproved the connection, which Divines are desirous to maintain, between the truth of Religious opinion, and true Practical Godliness : Namely, that Infidelity and Atheism boast among their disciples eminent examples of Moral Rectitude. History records, I think, of SERVETUS, SPINOZA, and HOBBS, that they were men of the strictest Morals. The memory of the living witnesses the same of HUME. And History, in some future day, may have

to record the same of PRIESTLEY and LINDSAY. But let not the morality of their Lives be mistaken for an instance of a righteous practice, resulting from a perverse Faith; or admitted as an argument of the Indifference of error. Their Moral Works, if they be not done as God hath willed, and commanded, such works to be done, have the Nature of Sin; and their Religion, consisting in private opinion and Will-Worship, is Sin; for it is Heresy.

You see, my brethren, of what importance it is to the edification of your people, that you maintain the distinction between Religion and Morality, and set forth the superior excellence of the former, both in the external and the internal part. An over-abundant zeal, to check the phrenzy of the Methodists, first introduced that unscriptural Language, which confounds the two; and an apprehension, that the prevalence of
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their numbers, in these parts, might make you too ready to adopt it, hath induced me to discourse to you so largely upon the subject. Bear with me if I add, that the propagation of Methodism hath been less owing to its own powers, than to the injudicious manner in which it hath been resisted. In the controversy about Faith and Works, either side of the question hath had pious, learned, and enlightened men among its advocates. When the pious, the learned, and the wise, on both sides, explain, the Controversy turns out to be a meer contest about words. The matter in dispute being nothing more than this; in what words a proposition, in which all agree, may be best enounced. That man is justified by Faith, without the Works of the Law, was the uniform doctrine of the First Reformers. It is a far more antient Doctrine: it was the doctrine of the whole College of Apostles. It is more antient still: it was the doctrine of

the Prophets. It is older than the Prophets : it was the religion of the Patriarchs. And no one, who hath the least acquaintance with the writings of the First Reformers, will impute to them, more than to the Patriarchs, the Prophets, or Apostles, the absurd opinion, that any man, leading an impenitent wicked Life, will finally upon the meer pretence of Faith (and Faith connected with an impenitent Life must always be a meer pretence) obtain admission into Heaven. Whether our Methodists are justly chargeable with this Antinomian Doctrine, is what I will not take upon me to decide. I would charitably hope, that it is to be found only in the language of the more illiterate of their Teachers. Whether they be justly charged with it or no, it is your duty to be careful, that, in your anxiety to expose this folly, you yourselves run not into the opposite extreme of the Pelagian Herefy. Be careful, that you ascribe no such merit to

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the good works of men, as may claim immortality, as the wages of a service : that you ascribe no power to Man to perform works truly good, without the assistance of the Divine Spirit. But then, be careful, on the other hand, to explain, on what ground, Merit is denied to the best works of the Faithful. It is not that the works in themselves are not Good ; such as, being well done, would be meritorious ; such, that the leaving of them undone, or the doing of them with negligence and indifference, while we profess to be believers, is a deceiving of our own Souls. But the want of Merit lies in the imperfection and deficiency of our best performances. And remember always to inculcate, that, in this respect, our Faith is no less defective, than our Works : that it is not by the *Merit* of our Faith, more than by the *Merit* of our Works, that we are justified : that there is, indeed, no hope for any merit of our own, but through the efficacy of

our Lord's atonement. For that we are justified by Faith, is not on account of any merit in our Faith, but because Faith is the first principle of that communion between the Believer's soul and the Divine Spirit, on which the whole of our Spiritual Life depends. These Doctrines are delivered, with admirable perspicuity and precision in the Homilies of our Church upon these subjects: The "Miserly of all Mankind;" "The Salvation of Mankind by Christ;" "The true Lively and Christian Faith," and "Good Works annexed to Faith." These discourses I would earnestly recommend to your frequent study, as an unexceptionable summary of doctrine upon these important points, and an excellent model of Composition for popular instruction. Were you in a situation to procure scarce books for yourselves, or to have easy access to well-furnished Libraries, I should recommend a perusal of the Confession of Faith of the Church of Saxony, with the

the elucidations, upon particular points, which are to be found in the works of Philip Melancthon. And, as a preservative of your own Minds from the contagion of the Antinomian Folly, I would recommend the *Harmonia Apostolica* of my illustrious predecessor, Bishop BULL. I am much mistaken, if a proper diligence on our own parts, to inculcate these Doctrines, which are indeed the very basis of the Christian System, which the Philosophizers of the present times explain away, and the illiterate Enthusiast, by the meanness of his stile, and the absurdity of his illustrations, too often burlesques; I am mistaken, if a proper diligence, on our part, to inculcate these doctrines, would not soon supersede the necessity of all controversy. Truth, deeply planted in the public mind, would keep possession by its own native strength; the Common People, made proficient in the Faith, however in other respects illiterate, and accustomed

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ed to the Doctrine originally delivered to the Saints, would turn with horror from every thing of a contrary sound. Nourished with the sincere milk of the word, by their proper pastors, they would refuse a drink of doubtful quality, mingled by a stranger. In a word, our Churches would be thronged; while the Moralizing Unitarian would be left to read his dull weekly Lecture to the walls of his deserted conventicle; and the Field-Preacher would bellow unregarded to the wilderness.

There is yet another thing to be done for the security of the Common People from delusion. The great crime and folly of the Methodists consist, not so much in heterodoxy, as in fanaticism; not in perverse doctrine, but rather in a disorderly zeal for the propagation of the truth. Which is the pretence for that irregular Ministry, which is exercised by their Teachers, encouraged by the Leaders

ers of the sect, and greedily followed by the People. The immediate remedy for this evil, and indeed the best security against the seductions of false teachers of all denominations, would be that our Laity should be frequently taught, with what hazard to himself the private Christian officiously meddles in the preacher's Office; how strictly it is required of him, to submit himself to those teachers, who are, by due authority, set over the people to watch over their souls.

Upon these Topics, the Clergy, of late years, have been more silent than is perfectly consistent with their duty; from a fear, as I conceive, of acquiring the name and reputation of High-Churchmen. But, my Brethren, you will not be scared from your duty by the idle terror of a Nick-Name, artfully applied, in violation of the true meaning of the word, to entrap the judgement of the Many, and bring the discredit of a folly,
long

long since eradicated, upon principles which have no connexion with it. You promote the stratagem of your enemies, you are assisting in the fraud upon the Public, and you are accessaries to the injury to yourselves; if you give way to a dread of the imputation. To be a High-Church-Man, in the only sense which the word can be allowed to bear, as applicable to any in the present day; God forbid, that this should ever cease to be my public pretension, my pride, my glory! To be a High-Church-Man in the true import of the word in the English Language, God forbid, that ever I should deserve the imputation. A High-Church-Man, in the true sense of the word, is one that is a bigot to the secular rights of the Priesthood. One, who claims for the Hierarchy, upon pretence of a right inherent in the sacred office, all those Powers, Honours and Emoluments, which they enjoy under an establishment; which are held indeed by no other tenure,

tenure, than at the will of the Prince, or by the law of the Land. To the Prince, or to the Law, we acknowledge ourselves indebted for all our secular possessions; for the rank and dignity annexed to the superior order of the Clergy; for our secular authority; for the jurisdiction of our courts, and for every civil effect, which follows the exercise of our Spiritual Authority. All these rights and honours, with which the priesthood is adorned by the piety of the civil magistrate, are quite distinct from the spiritual commission, which we bear, for the administration of our Lord's proper kingdom. They have no necessary connexion with it; they stand merely on the ground of human law, and vary, like the rights of other citizens, as the laws, which create them, vary. And in every Church, connected, like our Church, with the state by an establishment, even the spiritual authority cannot be conferred without the consent of the supreme Civil Magistrate.

But

But in the language of our modern sectaries, every one is a High-Church-Man, who is not unwilling to recognise so much as the spiritual authority of the priesthood ; every one, who denying what we ourselves disclaim, any thing of a divine right to temporalities, acknowledges, however, in the sacred character, somewhat more divine, than may belong to the mere hired servants of the State, or of the Laity, and regards the service, which we are thought to perform for our pay, as something more than a part to be gravely played in the drama of Human Politics. My Reverend Brethren, we must be content to be High-Church-Men according to this usage of the word, or we cannot at all be Churchmen. For he, who thinks of God's ministers, as the mere servants of the State, is out of the Church,—severed from it by a kind of self-excommunication. Much charitable allowance is to be made for the errors of the Laity upon points, to which
it

it is hardly to be expected they should turn their attention of their own accord, and upon which, for some time past, they have been very imperfectly instructed. Dissenters are to be judged with much candour, and with every possible allowance for the prejudices of education. But for those who have been nurtured in the bosom of the Church, and have gained admission to the Ministry, if from a mean compliance with the humour of the age, or ambitious of the fame of *Liberality of sentiment* (for under that specious name, a profane indifference is made to pass for an accomplishment) they affect to join in the disavowal of the authority, which they share, or are silent when the validity of their divine commission is called in question; for any, I hope they are few, who hide this weakness of faith, this poverty of religious principle, under the attire of a Gown and Cassock, they are, in my estimation, little better than Infidels in masquerade.

To

To fortify your own principles, and to qualify yourselves to give the Laity the instruction they so much need in this important subject, of the deference due from the private Christian, in matters purely Spiritual, to the authority of the Church, and to a Ministry of Divine institution, I would advise, that you make the writings that remain of the Apostolical Fathers, more especially of ST. CLEMENT and ST. IGNATIUS, your constant study. They may be redde either in the Original, or in Bishop WAKE's translation. Much edification on the same subject is to be drawn from the Ecclesiastical Polity of the Learned HOOKER; and from the writings of an eminent Divine of the Church of Ireland, in the last century, the celebrated CHARLES LESLIE. And to the younger Clergy more especially, as an introduction to these necessary studies, and to all, as an excellent commentary of first principles, which may suggest some of the
best

best Topics of popular discourse upon this important question of Church-Authority, I would earnestly recommend a Tract, which was printed at *Glocester*, in the year 1787, under the title of *An Essay on the Church*. It is the work of a venerable Clergyman in the Diocese of *Norwich*, to whom the World is indebted for many valuable disquisitions in Divinity, and in other subjects, and for a popular Tract against the errors of the Socinians, which hath been circulated, with good effect, in all parts of the kingdom, to the amount of several thousand copies, by *the Society for promoting Christian Knowledge*.

T H E E N D.



INSTRUCTIONS

2.

TO THE

CLERGY

DIOCESE OF TUAM.

By JOSIAH HORT,
LATE LORD ARCHBISHOP OF TUAM.

PRIMARY VISITATION

HELD THERE

ON WEDNESDAY, JULY VIII, MDCCXLII.

A NEW EDITION.

L O N D O N :

Printed for J. F. and C. RIVINGTON, Book-
sellers to the SOCIETY for Promoting Christian
Knowledge, N° 62, St. Paul's Church-yard.

M DCC XC.

INSTRUCTIONS

TO THE

CLERGY

THE Person who^t caused this CHARGE to be reprinted, designed it more particularly for the Use of the younger Clergy, and heartily wishes they may carefully attend to the Directions and Admonitions contained therein. And therefore to render it more extensively useful, the Distributors earnestly request that every one, when he hath read this Book, would be so kind as to lend it to his Neighbour.



L O N D O N :

Printed for J. F. and C. RIVINGTON, Booksellers to the Society for Promoting Christian Knowledge, 21. St. Paul's Church-yard.

M DCC XC.

INSTRUCTIONS

TO THE

C L E R G Y

OF THE

DIOCESE of TUAM, &c.

MY REVEREND BRETHREN,

THE providence of God having called me to the government of this diocese, I have judged it not improper for me, to communicate my thoughts to you with regard to the execution of your ministerial office, in order to the edification and salvation of the souls respectively committed to your charge.

To this end I shall reduce what I have to say to you, under two general heads.

The *first* relates to your conduct, in the actual performance of divine offices in the house of God.

The *second* relates to your behaviour at large towards your parishioners.

In speaking to the former, I shall confine myself to these four branches of your office, namely, Preaching, Praying, Catechising, and Expounding the holy Scriptures.

I shall begin with *Preaching*, which is one of those means appointed by our Saviour, for the enlightening the minds, awakening the consciences, and reforming the manners of your hearers. In order to answer these great ends, some degree of skill and address, as well as of pains and study, will be requisite: And I shall, for the sake chiefly of such of you as have not been long in holy orders, communicate my sentiments with regard to the *subject*, the *composition*, the *style*, and the *pronunciation* of a sermon.

The subject of a sermon ought to be some point of doctrine that is necessary for a christian to know; or some duty that is necessary for him to practise, in order to his salvation.

I speak

I speak this in opposition to subtil questions and curious speculations, that are above the common level of the auditory, and which have often no other effect, than to disquiet the minds and consciences of those who do not rightly understand them; and if they please curious and itching ears, yet will edify no man in faith and a good life.

Upon this occasion I would recommend it, to young preachers especially, to compose a set of sermons upon the chief articles of the christian religion, according to their natural order and dependence. By this means they will improve their own knowledge, at the same time that they are teaching their hearers: But this should be done in the plainest and easiest manner, laying aside metaphysical niceties and the jargon of the schools, and especially avoiding to explain mysteries; for this is generally giving words and terms without meaning; and no man has ever succeeded in the attempt.

When a useful subject is chosen, the next care of the preacher is to find out some proper and pertinent text, that will naturally lead him to pursue his subject, and that will yield him those doctrines and practical de-

ductions which he had in his view, without force and torture. For want of this, the whole operation will be laborious, obscure, and perplexed to the composer; and the discourse will be void of that perspicuity, which is necessary to engage the attention of the hearers. And I am sure there is no want of such texts upon all subjects, in the Bible.

It has given me disgust to observe in some preachers a certain affectation of choosing such texts as appear remote and foreign to their subject, that by this means they may have opportunity of shewing their wit and ingenuity in fetching that out of a text, which nobody imagined could be in it. They would do something miraculous, like bringing water out of a dry rock in the wilderness, in order to surprize their auditory; but this will ever give distaste to good judges, and there is no occasion for putting one text upon the rack, to make it speak that which would naturally and easily arise out of another, that might as well have been chosen in the room of it.

When a useful subject, and a pertinent text, are chosen, the next work is *composition*, or the ranging of such thoughts as naturally arise

arise upon the subject, into a convenient order and method, this will be the plan of his discourse, and the composer will reap no small advantages from this practice.

First, As it will help him to enter all his loose and detached thoughts in their proper places, for want of which some of them may escape him when he comes to the finishing part.

Secondly, It will lead him to break his sermon into heads, which is absolutely necessary for giving strength and clearness to the whole, and for engaging the attention of the audience; which will be soon blunted and tired with hearing an harangue where all the parts are run into one general mass, and nothing distinctly and specially offered to the understanding.

Thirdly, The memory of the hearers will be greatly relieved; for a sermon thus broken into particular heads will be better imprinted, and more easily recollected, by reason of the dependance and connection of the parts, where one draws another after it like the links of a chain.

And *lastly,* It will give the preacher an opportunity of interspersing apt texts of

holy scripture for the support, or illustration of every particular head.

There may indeed be a faulty extreme on this hand ; for I have heard a sermon that has been so overloaded with texts of scripture, that the thread of the reasoning was in a manner lost, and the whole looked like a piece of rich patch-work, without any ground appearing at the bottom. But the other extreme, of a penury of sacred texts, prevails too much in our modern and refined compositions ; which, for that reason, may rather be called *orations* than sermons.

A due medium therefore ought to be observed in this case ; but of the two, the latter extreme is most blameable ; for a sermon will appear lean and unsatisfying to a religious palate, when it is not sufficiently larded with scripture, but the whole is made to rest on the reasonings of the preacher, unsupported by the authority of God's word.

By this means likewise he will become an expert *textuary*, which is the first excellency of a christian divine ; and the people will occasionally be made acquainted with the holy scriptures.

Now

Now this is what I call a *sermon*, in contradistinction to an *oration*, which by one uniform flow of eloquence, without proper breaks and divisions, glides like a smooth stream over the soul, leaving no traces behind it. The word thus delicately sown, may, like a concert of music, delight the ear while it lasts, but dies with the sound, and the hearer will carry little home, besides a remembrance that he was sweetly entertained.

The effect of this will, where there are any kind of talents for it, be a *good stile*; by which I would be understood to mean *That simplicity and propriety of language, which clearly conveys the sense of the speaker into the mind of the hearer*. When therefore, by the method before prescribed, the preacher is become master of his subject, and has ranged all his materials fitly, fit words and expressions will readily offer themselves to answer to his clear ideas; for nothing perplexes the *stile*, but a confused and perplexed manner of thinking.

He therefore who would convince and persuade his hearers, should above all things aim at that perspicuity and simplicity, which

are the greatest ornaments of language: Whereas, on the contrary, a tawdry stile, garnished with flowers of rhetoric, and flights of fancy, which are incident to young preachers, makes only a bright confusion, that glares upon the mind without enlightening it.

As to the *doctrinal* part of a sermon, the stile cannot be too plain and chaste, though it need not descend to be base and vulgar, (for there is a wide difference between these two) because it is addressed to the understanding; but as the *practical part* is designed to move the affections and passions, the stile may rise, and grow warm with some heightenings of imagination, the better to answer that purpose.

I have only two short remarks to add on this head. The first relates to the *introduction*, the second to the *conclusion* of a sermon.

As to the former, if an introduction be necessary, it should always be short, pertinent, and leading as soon as may be to the main subject of the discourse. If the text needs any light from what goes before and follows it, this should be collected, and brought to bear upon the text with the utmost

most brevity and clearness; for people are naturally impatient to know what the minister would be at, and to have him take his main business in hand. When I hear a preacher set out with a general preamble, that has no immediate relation to his text, and can never carry him to it but by a mighty circumference, I easily conclude with myself what I am to expect in the sequel of the discourse.

With regard to the conclusion of a sermon, it should be always practical, and persuasive to a good life; it should consist of exhortations and motives proper to enforce such duties and virtues as may pertinently arise from the doctrines and positions before laid down. For the great end of preaching is to make men better: Mere knowledge put into the head, if it does not penetrate to the heart, and from thence diffuse itself into the life and conversation, becomes not only useless, but hurtful, as it will turn to a man's greater condemnation.

I shall dismiss this general head with some remarks upon the subject of *pronunciation* or *elocution*. And here I must observe to you, that no one manner of pronunciation will
 besit

besit every sermon, nor every part of the same sermon, but that it must be diversified according to the nature of every period; it is impossible therefore to give precise rules where so great a variety of circumstances will arise, which require a different modification of voice and action; but every preacher must, in a good degree, be left to the direction of his own judgment, and the best examples.

All that I shall therefore attempt under this head, is to propose some general rules that will extend to all cases, and that may be of use for correcting some common faults and mistakes.

The first is, to pronounce every word and syllable distinctly, and to beware of sinking at the close of the period. This is undoubtedly the first and chiefest excellence of pronunciation, because the very end of speaking is so far lost, as it is not distinctly heard.

I would not be here understood to recommend that heavy and phlegmatic delivery that retails out words by their syllables; for this is more properly to be called *spelling* than speaking, and is apt to tire men's patience and dull them to sleep; but I mean that *articulate expression*, with rests and pauses properly

properly interposed, which shall break, and distinguish the parts of a period according to the sense ; and herein consists the propriety and beauty of elocution, which both speaker and hearer will sensibly enjoy.

This rule is calculated for the cure of two faults that are not unfrequent ; one is a *thick* and *confused delivery*, which runs syllables and words into one mass, so that the ear cannot well separate them, and the hearer is forced to make up the sense by conjecture. The other is a *rapidity* of speech, which runs off too fast to impress any distinct idea on the mind, by which means both the pleasure and profit of a sermon are in great measure lost. A little time and practice will certainly cure this fault, where there is no natural defect in the organs.

The *second* rule I would mention is, to be careful not to exceed the compass of the voice. There is a certain *ne plus ultra* to the organs of speech in every man, and his own *feeling* alone can teach him where it lies ; if he goes beyond this, his pronunciation will be harsh, unmusical, and disagreeable both to himself and to his hearers, who cannot receive with pleasure what they perceive he delivers

delivers with pain and violence; besides, that it is impossible for him duly to temper and govern his voice under these unnatural strainings and efforts.

It is a great mistake to imagine that a voice must needs be well heard, merely because it is *loud*. This is indeed a noble foundation for art and skill to work upon, but without the aid of these, it is often *swallowed up* and lost in itself.

A moderate strength of voice, with a due articulation of words, and distinction of pauses, will go further, even in a larger congregation, than the *thunder* of an unskilful tongue; and this is that *Suaviloquentia*, that mellowness and sweetness of speaking, so much praised in some of the *Roman* orators, in opposition to the rusticity of noisy declaimers.

Let me here add, by way of caution, the danger of forcing and straining the internal organs. I wish I were not an unhappy example of this kind, and that I did not to this day feel the sad effects of making too violent efforts in the pulpit, many years ago: From my own experience therefore let me advise young preachers, who have not the most robust lungs, to have recourse to art
and

and management, rather than to force, for supplying that defect.

The *third* rule I would recommend to you, is, to observe one *even* and *uniform* manner of pronunciation; I would not be here understood to mean, that a preacher is to confine himself to one simple *note* or *sound*, or to one degree of *time* and *motion*, from the beginning to the end of his discourse; for this is that *monotonia* or *unquedam spiritus ac soni intentio*, which the great teacher of *Roman* oratory explodes. It would be most absurd to do this, unless every thought and every occasion were perfectly alike. The spirit and beauty, and I may say the very essence of pronunciation, lies in proper *embases* and accents, and in varying the *notes* and *times* pursuant to the diversity of sentiments and occasions.

But I am levelling this rule against that *subsultory* way of delivery, that rises like a storm in one part of the period, and presently sinks into a dead calm that will scarce reach the ear. I allow that elevations, and softenings of the voice, judiciously managed, are both ornamental and useful, but those sudden starts and explosions are most ungraceful,

graceful, and unbecoming the gravity of the pulpit; and are of no use, that I can think of, unless it be to startle a hearer that happens to be asleep; and the other extreme of *sinking* below the ear, is still more ridiculous; for words which cannot be heard, may as well not be spoken.

The *fourth* and last general rule I would suggest, is, to distinguish carefully between the *doctrinal* and *practical* part of the discourse, in the manner of your pronunciation. The intention of the doctrinal part being to enlighten the understanding, and to lead it to the knowledge of truth, by cool reasoning and argumentation; all that is proper and necessary here, is that simplicity of accent and emphasis, which may serve to point out where the force of the argument lies, and no man, who is master of his subject, can greatly err in this part.

But the *practical* part of a sermon requires a very different conduct; for the mind having been before sufficiently enlightened, and the nature and obligation of virtue clearly proved, the intention is *now* to persuade the *will* to embrace it; to which end the passions are to be excited to come in to assist the reason. And here it is that the *pathetic*
allurements

allurements of voice will be useful and proper. For experience shews us the power of the outward senses in this case; and particularly that *action* and *motion* skilfully presented to the eye, and *musical sounds* received by the ear, produce wonderful effects on our passions and affections. It is therefore necessary, when your design is to raise fear or hope, joy or sorrow, love or hatred, to vary the action and pronunciation from cool and sedate, to that which is more warm and moving; in order to touch the spring of that passion which you would make use of to answer your end.

To descend to particulars in this case is impossible, because the variety is infinite. The simple accents required in reasoning are few and easy, and good sense alone will direct these; but the various modulations of the voice, which render tone and cadence harmonious, are talents of quite another kind: For these being in reality nothing but different notes in the scale of Music, require a musical ear to form and direct them; and where this natural gift is wanting, the preacher will fall into discords, and only expose himself by his attempt.

For

For this reason, the safest way is generally, of the two extremes, to avoid that of running into too much *tone* and cadence; his defect on this side will, at the worst, only not please, but an error on the other side will disturb and displease; and it may moreover carry the appearance of affectation and self-opinion, which will expose him to contempt and censure.

I COME next to the second branch of your office in the church, and that is **READING THE PUBLIC PRAYERS**; and I do assure you, there is no little skill required to do this as it ought to be done. I call it indeed *reading* the prayers, in compliance with the common phrase; but speaking properly, prayers ought to be *prayed*, and not *read*.

There is a certain propriety of accent, cadence, and gesture, that befits the solemnity and seriousness of devotion; and where this is duly observed, the minister will find it a great help both to warm his own heart, and to draw out the attention and affections of the congregation. I do allow that prayer is a spiritual duty, and is properly the action of the soul: But experience shews us to be so made and compounded, as that our souls receive great impressions and changes from

our

our outward senses. And therefore the minister should choose those accents and gestures that are most apt and proper to excite his own devotion, as well as that of the people; he should pray to their eyes, and pray to their ears, as the readiest way to affect their hearts.

But he must at the same time carefully avoid *theatrical* accents and gestures; all affectation is offensive to good judges; but that of the *theatre* is of all others the most unbecoming the house of God, and will disgust serious persons. And yet if accents and diversification of voice be wholly rejected, the prayers will seem cold and lifeless, the attention will languish, and the devotion lose its spirit and fervor.

There is likewise a due medium to be observed in the *time* and *movement* of prayers; if they are read *too fast*, they cannot impress the soul with due sentiments and affections as the minister proceeds; on the other hand, *slow* and *heavy* reading will make the work dull and tiresome; and the impatient hearer will be apt to let loose his thoughts to wander upon foreign subjects, or perhaps compose himself to rest.

So

So that it requires some degree of judgment to steer between these extremes; and the reading of the public prayers is an art which all clergymen should set themselves to acquire by study and practice, and by copying after the best examples.

And yet I fear that it is too much neglected by those who are *newly ordained*; and that when they come first into the desk, they strike at random, and without any regard to propriety, into a certain manner of reading, which every body observes to be wrong but themselves: Time and use will soon render this familiar; and as they never discover the fault, it becomes a habit, and they never think of correcting it afterwards.

It is indeed difficult to change a bad *manner*; but difficult things may be done, and often must be done. And to make this point more easy, I will give you one short rule which may be of use both to such clergymen as are yet to form their manner, and to those who have habituated themselves to an improper one; and it is this: Let a minister, when he opens his book, possess his soul with this thought; *That he is going to address himself to the great Majesty of Heaven and Earth, who knows all his thoughts, and beholds all his actions;*

actions ; and that he is in the immediate presence of this adorable Being, who is very jealous of his honour ; I say, let him possess his soul duly with this consideration, and he will naturally fall into all the proprieties of prayer.

THE THIRD branch of your office is that of public CATECHISING.

The compilers of our Liturgy acted very prudently in making the church catechism short and summary, for fear of overburdening the memory, and rendering it distasteful and irksome. For this reason they did not support the doctrines and duties there laid down, with proofs out of the holy scripture, taking it for granted, that this part would be supplied by the pastors of the church : This has accordingly been done by many of our bishops and learned divines, in their printed expositions of the church catechism ; descending to many particular questions and answers, which naturally branch out from the general heads of that summary.

Among these I must mention and recommend one in particular, composed by that most excellent prelate (now with God) who was my immediate predecessor in this diocese and province, in whose steps I beseech God to give me grace to tread.

With

With regard to children, the chief use of catechisms is to treasure up the materials of knowledge in their memories, though they may perhaps enter very little into the sense of them: But as their understandings ripen with time, and their appetite for knowledge increases, it will be no small advantage that they have the words and sentences ready stored up for use; for they will easily put sense to them hereafter, and then it is that a more copious exposition becomes seasonable and necessary; however no pains should be spared for enlightening them at present according to their capacities.

And I am afraid that too many of your parishioners who are of mature age, and even some who are advanced in years, *have need to be taught what are the first principles of the oracles of God.* Shame will hinder such from coming to be catechised like children, but that shame will be covered by your putting in practice the method I am recommending; for light and knowledge will be obliquely conveyed into their minds, and you will, by instructing children in their presence, instruct them at the same time, without exposing their ignorance.

In such parishes as afford a sufficient auditory at the evening service, this work may be then most conveniently performed, till the short days come in; but where the parishioners lie remote from the church, the morning will be the fittest time. It will indeed prolong the service for half an hour; but they who come to worship God but once in seven days, may look upon this as an easy composition; and if the minister should not grudge his pains, it will be hard if they should grudge their time, when they have no worldly business upon their hands.

If you should at the same time take occasion to explain and enforce the doctrines of protestantism, and of the *established church*, it might be of great use to fortify your people, and prevent apostacies, and perhaps to bring over such as may have the curiosity to be your hearers. And to speak the truth, there is no other way of effecting this properly upon reasonable creatures and christians, than the way of reasoning and conviction. Coercive laws may restrain and disable those who avow principles that are destructive to the church and state, and coercion in those cases is wise and necessary; but they can never convince any body: they may tie up

men's hands and tongues, but never reach their hearts; this is only to be done by enlightening the mind, and working properly upon the conscience.

I must therefore, my reverend brethren, most earnestly press you to be assiduous in the discharge of this part of your office: declaring at the same time, that I shall distinguish with my regards, such ministers and curates, as shall distinguish themselves by their diligence upon this and the following head;

WHICH IS, FOURTHLY, the reviving of that almost antiquated exercise of *Expounding the holy Scriptures* to your congregations.

I am afraid the bulk of your people are very little acquainted with this *divine book*; some for want of inclination to read it, and others for want of proper helps for understanding it; and yet this is the book that *is able to make them wise unto salvation*, 2 Tim. iii. 15. *This book* is the great rule of their faith and practice, and according to this book they must be judged at the last day.

Who then should teach them to understand it but their pastors, who are called by that

that honourable name, because they are to feed their people with knowledge and understanding? Jerem. v. 15. *For the priests lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts,* Mal. ii. 7.

By this means you will by degrees lead those into the knowledge of the holy scriptures, who will not be at the pains, or may want leisure, to read them at home; or if they do read, yet, for want of commentators, are sometimes at a loss for the true sense.

Let me add, that this exercise will be of no small advantage even to yourselves, as it will lay you under a necessity of studying the word of God, which you are by profession, and promise at your *ordination*, bound to do: For a clergyman can no more be unskilful in the holy scriptures, without great shame and reproach, than a lawyer in the law.

The *Epistles* and *Gospels*, and *Lessons* for the day, will furnish you with choice of subjects for this work, which will become easy and familiar to the minister, after he has once made himself master of the sense and connection. And the same notes will generally

serve, as the same portions return in an annual rotation.

But let me not be misunderstood : I am not recommending this as an additional task, over and above the sermon, but to be substituted sometimes in the place of it ; and which, in my judgment, will be more profitable : especially if care be taken to make such practical inferences and applications in the course of the exposition, as may naturally arise out of the text. This will indeed make it a sermon, in another shape ; with this difference only, that the variety of subjects and incidents will enliven the attention, and give a more agreeable, as well as instructive entertainment to the audience ; who, I dare say, will come with a better appetite to this exercise, when judiciously performed, and fill your churches better.

It will remain in the minister's discretion to interpose a sermon when he pleases ; but he will do well to note down those Sundays, in order to expound in the following year those portions of holy scripture which by this means were omitted.

And if the people were admonished to bring their Bibles with them, according to the good old practice of our ancestors, and

to accompany the minister as he reads and expounds, they would understand and retain it better; and be enabled to spend an hour most profitably in recollecting and repeating to their families what they had heard at church.

If this custom, practised in the times of *Puritanism*, was laid aside in a licentious age, when all seriousness in religion grew out of fashion, let us not be ashamed to revive it; for it is no shame to learn that which is good, from any body. After all, if a sermon in form should, in compliance with custom, be found indispensable, it may however be shortened to allow for the time that had been spent in the exposition.

I COME NOW to the SECOND general head I proposed to speak to, viz. your duty at large, and out of the house of God.

THE FIRST I shall mention is the *Visitation of the sick*. And let me assure you, that this is a very critical office at certain conjunctures, and that great discretion is required for the right discharge of it, for there may be danger in administering either too much *fear*, or too much *hope*.

To awaken a sick man to reflect upon his past life, and to call his sins to remembrance, in order to a particular repentance, will be of great use to him ; but care must be taken, not to throw him into despair of God's mercy and forgiveness ; for this will prevent his repentance, and shut the door of mercy against him.

On the other hand, to set only the mercy of God before him, and deal out hope too liberally, will be the way to make him secure at a time when his soul is in the utmost danger, and when repentance is all that he has for it. And bye-standers will be too apt to lay hold of such sweet doctrine to their own undoing.

I am afraid it is too frequent for wicked livers, when they apprehend the approaches of death, to send for the minister, in order to receive the communion and absolution as a kind of passport, which they hope will do their business at once, and carry them by a short way to heaven ; and indeed this is a very short way, if it would do. But alas ! we do not find in the holy scriptures that the way is quite so easy ; on the contrary, we find that repentance and a good life, are the only sure foundation of hope and com-

fort at the hour of death. For this reason a minister ought not to be too ready with his *absolutions*; nor has he any warrant for it, unless the proofs of repentance be strong, and *the sick person humbly and earnestly desire it*; in which case only, the Rubric directs absolution to be given.

And even then, it will be very proper for the minister to observe, that he has no power to forgive sins absolutely: but that all that he can do is to declare, for the comfort of the sick, that God forgives him, in case his repentance be sincere, and his heart thoroughly changed.

I confess, that when things are come to the last extremity, repentance is all that is in the power of a dying man, after a bad life: but God only knows, whether it be the mere effect of terror, or whether the heart be so changed as, in case of recovery, would have operated to a virtuous life. Charity, which *hopeth all things*, will make the best of it; but it is a very poor refuge; and as it would be cruel to refuse a dying man that little comfort which his case may possibly admit, so it would encourage presumption in the living to give too much.

But the case is quite otherwise with regard to a virtuous and godly man in his last moments ; here none of these cautions are necessary, but the minister may safely pour the oil of joy and hope with profusion into his soul.

But the visitation of the sick, is only an occasional branch of a pastor's duty, and there is another of much greater importance and extent, and that is,

SECONDLY, His visiting all his parishioners at their houses in a stated and a regular course. By this means only can he learn the true state of their souls, and all their spiritual wants. In the church he is to speak, and they to hear only ; but his familiar conversation will give them an opportunity of speaking in their turns, and of opening to him their doubts and scruples of conscience ; their fears, their temptations, and their ignorance ; and he will take fit occasions to admonish and reprove them privately, without exposing them to shame, according to our Saviour's advice. The tenderness and regard to the character and credit of an offender, must naturally tend to soften and reclaim him ; but if after repeated admonitions he should prove obstinate

nate and incorrigible, then, and not till then, is he to be put to open shame. *Presentments, excommunications, judicial censures, and penances*, are always to be the last resort; when private admonitions and expostulations have been repeated without effect.

If there be domestic quarrels and dissensions, the discreet advice of the minister may heal them, and restore unity and peace, and mutual affection between husband and wife, parents and children, brethren and sisters. If reciprocal passions, or ill offices, have set neighbours and friends at variance, and given rise to vexatious prosecutions and law-suits, which are often occasioned by a meer misunderstanding of one another, (or by malicious whispers and insinuations) he will set things in a better light, and mollify them to a better temper; and bring them to decide their differences by the cheap and christian way of *arbitration*, to the saving of families from utter ruin. And indeed I have observed, that when once a minister has by his discreet, peaceable, and upright behaviour, established himself in the good opinion and confidence of his parishioners, he becomes from that time a general *arbiter*

and judge among them, and all their little strifes are readily submitted to his decision.

By the same means also he will learn if the worship of God be kept up in families, as it ought; he will discover what good books are used among them, and what bad ones, which may tend to corrupt their principles and manners. He will find if *seducers* have been privately at work in his parish, to practise on the ignorant and unstable, and lead them astray; and this will give him an opportunity to set them right, and fortify them. And I fear there was never more occasion for the vigilance of ministers in this case, than in these days, when the flock of Christ is beset with wolves of various denominations.

To name no more, he will learn from his own eye sight, the distresses and wants of the poor families in his parish, which will move him both to extend his own charity, and to solicit that of others, for their relief.

These and a thousand other good ends are to be obtained, only by the diligence of a pastor in visiting his parishioners at their houses; so that if he should content himself with officiating in the church only, and
having

having barely a *face*-knowledge of them, he will leave a great part of his duty undone.

It is incredible how far this practice would go towards reforming the people, and especially those of the lower rank; for though he is doing no more than his bare duty, yet they would mistake it for a great honour and condescension on his part, to visit them familiarly in their homely cottages; and by thus gaining their hearts, he would find them soft to his good impressions, and patient under his reproofs.

I hope, therefore, my reverend Brethren, that you will be particularly assiduous in this branch of your duty; and that for the more easy and effectual performance of it, you will divide your respective parishes into convenient districts, to be visited by you in a stated course.

NEED I observe to you, in the THIRD AND LAST PLACE, that the *example* of a virtuous and holy life in a minister, will have more effect upon his people than a thousand discourses from the pulpit, be they never so excellent.

The bulk of mankind are much easier led by the eye, than the ear; and though he

should preach like an angel, yet they will despise his doctrine, if they do not read it in his life : But when he shews himself *in all things a pattern of good works*, and presents in his own life a fair copy of all those graces and virtues which he recommends from the pulpit ; his people will believe him to be in good earnest, and that his sincere aim is to save their souls as well as his own. His humility, meekness, and forgiveness, his charity and moderation, his temperance and sobriety, his grave, prudent, and peaceable behaviour, his encouragement of religion and devotion in his own family, will procure reverence and authority to his person, attention to his preaching, and a zeal to imitate his virtues : They will think such a *labourer worthy of his hire* ; and he must be of a very perverse temper indeed, who will not chearfully render him his dues.

I must here make one observation, which most naturally arises out of this head ; and that is the indispensable duty of *residing* on your respective cures ; for it is of the nature of examples to be *present* and before the eye ; so that a minister who does not live among his flock, can never be an example to them.

I might here mention, as a lower consideration, the convenience of residence to yourselves ; not only for the better improvement of your glebes, and the providing of more comfortable habitations for yourselves and successors, and being in the midst of your business ; but also for avoiding all pretences of withholding from you your legal dues.

When a minister is not resident, either in person or by his curate, the parishioners are ready to plead (and indeed with too much colour) that they do not receive the *valuable consideration* of their tithes.

In strictness of law, there is no foundation for this plea, because tithes are not the *property* of the tenant or the landlord, but free *donations* to the church by the piety of ancient times ; which by unlucky accidents are fallen into the hands of meer laymen, who can do no *spiritual service* for the same : and in fact, all estates subject to tithes were transmitted, or purchased, subject to this incumbrance ; for which the purchaser must have paid a greater price, and the farmer a higher rent, if they had been *tithe free*. Every man therefore must consider himself, not as a possessor in *property*, but as a *trustee*

of the tenth part of the produce ; which he holds in trust for the use of the parish-minister ; and which he cannot without injustice withhold and apply to his own use, since he has no title to it.

And the case is become the same, where there are lay-impropriators ; and yet these receive their tithes with less grumbling and opposition, though they can neither *pray* nor *preach* as a consideration for the same.

The non-residence therefore of the minister, or even his neglects of duty, are a mere pretence set up against paying tithes ; and I am afraid that if he would graciously remit his dues, too many of these clamourers would readily dispense with his residence.

But give me leave to observe, on the other hand, that if in law the minister be intitled to his tithes, the parishioners are in *good conscience*, and by the rules of the gospel, and the will of the donor, intitled equally to his spiritual cares and labours in the execution of his office for the good of their souls. If he *reaps their carnal things*, it is in consideration that he shall *sow unto them spiritual things* ; and as he is *partaker of the altar*, he is required *to wait at the altar* ; 1 Cor. ix. 11, 13. and therefore if he
proves

proves remiss in the discharge of his duty, if he is not at hand to watch over his flock, to feed and to guard them, he must not wonder if they are untoward and difficult in the payment of their dues; for though the law be with him, yet they will justly set up the equity of the gospel against him.

I cannot dismiss this general head without putting you in mind of one duty more, which, though it be not properly canonical and within my province, yet is truly of religious consideration.

I am speaking of that provision for your families, by a prudent management of your incomes, which every man is bound by the laws of God and of Nature to make. St. Paul's admonition in this case, is at least as binding as any canon of our church: *If any one provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel*, 1 Tim. v. 8.

And I am sorry to observe, that the memories of many clergymen lie under just reproach for their neglect of this duty, which the laws of God and Nature oblige every man to do. If a clergyman happens to have a temporal estate, something will remain for the support of his family who survive

vive him ; but where his benefice is his only fund, he must want natural affection and justice, or to suppose the best, he must be void of all thought, who spends it as fast as it comes in, without laying up some part of it for their support. Whether it be owing to indolence, or bad management, or to idle projects, or whether his income be expended in entertainments and high living, falsely called hospitality, though it may more properly be called pride and ostentation ; yet it makes no difference with respect to them, when there is nothing left for their subsistence.

He would disdain to be told, that the only refuge of his widow must be in some charity-house ; and that his daughters, after being delicately bred, must be quartered as humble companions upon some good lady ; where, if they are treated better than servants in point of ceremony and respect, yet their condition is so far worse, as they serve without wages ; or if this should not be their good fortune, they must be exposed to snares and temptations, and at last perhaps fall a prey to some rich invader of their virtue, for the sake of a maintenance ; I say, he would disdain to be told this, and yet he is
taking

'taking the ready way to bring things to this issue. For he well knows that he is only a tenant for life, and that as he spends all while he lives, all his funds must die with him.

How much better would it be for such a one to retrench all superfluities in good time, and enter upon a new œconomy? What if he should not treat with wine, and rival men of permanent fortunes in his entertainments? What if his wife and daughters were not to shine in silks, but be modestly clothed in decent stuffs, and the *savings* laid up for their fortunes; would any wise man think the worse either of him or them? No, his prudence and their humility would be universally applauded, and would be set up as an example to other families in the like circumstances.

I should therefore think it a most laudable resolution in every clergyman, who is not possessed of a temporal estate, to lay up one half, or one third, or at the least one quarter of his income, according as the thing will bear, for the future occasions of his family; and to look upon such *savings* as not at all his own, but *sacred* to their use.

IT

IT REMAINS only that I exhort you to that which is not so properly to be called a distinct and separate head of duty, as a mode or quality that ought to run through all the rest: I am speaking of *zeal*, or that fervent desire of doing good to the souls of your parishioners, which will animate and enliven every part of your duty. This is opposed to that *indolence* and *lukewarmness* of spirit, which always proceeds with indifference and *slothfulness in business*; which does what is barely required, and no more, and therefore generally underdoes in every thing. To such tempers every thing goes up-hill and against the grain; and is performed as if it were a *task*, which is done only because it must be done.

But a principle of *zeal* will turn our duty into delight, and make us active and diligent; it will overcome all difficulties, and spare no pains in promoting the honour of God, and the salvation of those souls that are committed to our charge. Our Saviour gives *John* the character of a *burning and a shining light*, John v. 35. *shining* by the light of his doctrine, and *burning* by the warmth and activity of his zeal; and the same should be the character of every minister of the gospel.

In

In order therefore to excite you to the effectual discharge of your spiritual offices with this laudable temper of mind, I shall, as I proposed, lay before you some *motives* and considerations, which, if duly attended to, cannot fail of success.

THE FIRST shall be taken from the nature of that trust, which with your own consent has been committed to you. The souls of your parishioners are your immediate charge, and you are to guide them in the way to eternal salvation. Hence it is, that the office of a minister is represented in the holy scriptures under metaphors and characters importing a very high trust.

You are called *shepherds*, who are to feed the flock of Christ, by enlightening their minds with the knowledge of divine truths; to establish their faith, and influence them to the practice of virtue. *Simon, son of Jonas, lovest thou me?* says our Saviour, *Feed my sheep*, John xxi. 16. which he repeats three times. The trust is comprized in three words, but so big with important matter as might fill a volume. However, you may observe the principle and spring from whence it is inferred and enforced, *lovest thou me*; strongly implying, that wherever there is a true

true love for our blessed Saviour, it will naturally operate by a *zeal* for promoting the salvation of those souls for whom he shed his most precious blood.

As *shepherds*, you are likewise instructed to guard your flocks from spiritual enemies and dangers, especially as they are surrounded with those who will be assiduous to pervert and corrupt both their faith and manners. For this reason a good *pastor* will always have an eye upon his flock, to confirm those that are wavering, and to reclaim and recover such as have been led astray, being seduced by *cunning men, who lay in wait to deceive*, for those wolves have ever haunted about Christ's fold.

And it is in the same view and for the same purposes that you are called *watchmen*; for you are to watch over the faith and morals of your people, and guard them against infidelity, idolatry, false doctrines, corrupt religions, evil customs, and immoral practices. *Son of man*, says God to the Prophet, *I have made thee a watchman over the house of Israel*; and the end follows, namely, to *warn the wicked from his evil way*. St. Paul takes up the allusion, *Heb. xiii. 17. Obey them that have the rule over you, for they watch for your souls.*

And

And here I cannot but repeat the hint of the necessity of residence, which is so clearly and strongly implied in those metaphors; for an absent and rambling *shepherd* must needs neglect the safety of his flock, and a *watchman* or centinel will be punished if he leaves his post.

AND LASTLY, To name no more, you are *stewards of the mysteries of God*, 1 Cor. iv. 1. and dispensers of the means of salvation in his church. The church is Christ's *household* or family; and it is your office to administer their spiritual food to them, *even the sincere milk of the word*, that so they may grow in grace, and in the knowledge of God their Saviour.

Now these metaphors of a *shepherd*, a *watchman*, and a *steward*, express in a most significant and lively manner, the nature of that trust which is committed to every one who has taken upon him the holy character; and shew that he is responsible for the souls of his parishioners.

And as every trust must one time or other be accounted for, this leads me to the other *motive*, proper to excite you to a zealous and diligent discharge of your office; namely, That you will most certainly be called to a
strict

strict account for the same. This is strongly urged by *St. Paul*, in the place before-mentioned, as an argument both to ministers and people to discharge their duties reciprocally; *Obey them that rule over you, for they watch for your souls, as those who must give account.*

And what account will a lukewarm, slothful and negligent minister give at that day, if his unhappy parishioners should turn evidences against him, and in excuse for their own faults, plead that they miscarried through his neglect? Will he plead his obedience to the canons and rubrics, and that he performed every service which the letter of the law required? Let me assure you, my reverend Brethren, that this plea will not be admitted before the great Judge, and that the Father and Lover of souls requires much more at your hands.

Canons and Rubrics are useful instruments for keeping up *external discipline, order and decency* in an established church; and it is small merit in a clergyman to obey these, because he will be exposed to ecclesiastical censures for his neglect. But if he contents himself with this *legal observance*, and goes no further, he will be *found wanting* when he comes to be *weighed in the balance*. His heart

heart and soul must be set upon his work; he must give up the best of his time and pains to it, labouring *in season and out of season*, 2 Tim. iv. 2. performing many things as a volunteer, which laws do not, and cannot prescribe; or he will never stand the inquisition of the great day, but be ranked in the number of *unprofitable servants*. This day of *reckoning* must come; it is what you preach to others, and it is what you should seriously consider yourselves, *lest after preaching to them, you yourselves should be cast-aways*, 1 Cor. ix. 27.

But as dreadful as this day will prove to slothful and merely canonical pastors, it will be no less joyful and happy to those who have been zealous and diligent in saving the souls committed to their charge. With what pleasure will every such minister appear at the head of his happy flock before the great Shepherd, and in his own words say, *Those thou gavest me I have kept, and none of them is lost!* The light of his doctrine, and the living light of his example, did not shine in vain even with respect to himself, before his people; *for they that turn many to righteousness, shall shine as the stars for ever and ever*, Dan. xii. 3.

If any further motive were necessary, tho' one would think it should not, you may turn

to the office of *ordination*, and refresh your memories with the solemn promises you made at your admission to the order of priests; and I would earnestly advise every clergyman to read over that office once at least in every year, because stale promises are too apt to be forgotten.

Having thus, my reverend Brethren, delivered my thoughts to you, though very imperfectly, upon some of the chief branches of your sacred function, I hope you will receive them favourably, and that they will not be quite unprofitable; and especially to such of you as have not long been admitted to the cure of souls.

I shall by God's assistance endeavour to co-operate with you for promoting the great ends of your ministry; I shall rejoice to live in harmony and a good understanding with you; I shall be happy in your esteem and affection, and in giving you the best proofs of mine. If any of you should need admonition, you will remember that it is my duty to give it, and yours to take it in good part: and I hope always to give it in the spirit of meekness, and with a due regard to the dignity of your character. I shall be apt to take good impressions of you, and slow to believe things unworthy of you; and would hope that
this

this disposition of charity and benevolence will be mutual. I shall chearfully assist you, as far as I am capable, with my advice, and with my prayers in your behalf; and I hope I shall not want the benefit of your advice as there shall be occasion; and especially of your prayers, that God will enable me by his grace to discharge faithfully the great trust committed to me, for the promotion of his glory and the edification of this diocese: that so when the great Shepherd shall require an account of the flocks committed to our charge, you and I may be able to give it up with chearfulness, and *enter into the joy of our Lord.*

I shall conclude with those awful words of God to the prophet *Ezekiel* in his 33d chapter. *O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt bear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way, to turn from it; if he doth not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul.*

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DIRECTIONS

FOR

YOUNG STUDENTS

IN

DIVINITY,

WITH REGARD TO

Those Attainments, which are necessary to
qualify them for HOLY ORDERS.

THE FOURTH EDITION.

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DIRECTIONS

FOR STUDENTS

DIVINITY



[TO THE

HONOURABLE AND RIGHT REVEREND

SHUTE BARRINGTON, LL.D.

LORD BISHOP OF LANDAFF.

MY LORD,

THE favourable regard,
which your Lordship is
naturally disposed to entertain
for all such attempts, as have
any tendency to promote the
interest of Religion, inclines me
to believe that the following
Tract will not be altogether un-
acceptable to You. The pro-
fessed design of it is to assist
A 2 those,

those, who are destined for the Church, in the acquisition of the necessary accomplishments: and I hope it will be found of some service in that respect. In another respect I wish it to be considered, as a small token of the Gratitude and Reverence, with which I am,

MY LORD,

YOUR LORDSHIP'S

most obedient

Servant and Chaplain,

HENRY OWEN.

P R E F A C E.

THESE Directions, extracted chiefly from the writings of our best Divines, are more particularly intended for the use of those, who have not the advantage of *University* education; but are left to themselves, to form their morals, and conduct their studies just as they may.—And to such, it is hoped, they will be of so much service, provided they are strictly followed, as to make them, when they come for ORDERS, Candidates “that need not be
“ashamed.”

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It may be thought, perhaps, that I have paid too little attention to their circumstances in the number of books recommended to their perusal. But *some* of these books they can certainly buy: and the *rest*, I presume, they will be able to borrow: For I have that opinion of our Clergy in general—and especially of the most able of them,—that they will not only be ready to lend a Student any books he may have occasion for; but also to give him proper instructions, how to study them to the best advantage.

As for those, who have the happiness of being educated in one of our Universities, I leave them to be directed in the order of their studies by their respective Tutors; who may, probably, give them better rules, and point out to them better books, than I have done. Far be it from me to prescribe to such, and to interfere improperly
in

in their education. Let me however, be allowed to request, for the sake of Christ, and his Church,—that both Pupils and Tutors would seriously consider, what the great end of education is. Principles of religion and virtue are of more importance to all persons, than any thing else can be. And the main point in the instruction of persons for holy *Orders*, is to qualify them for teachers of religion and virtue. If they are likely to stay long in College, classics, Latin compositions, mathematics, natural philosophy, &c. will both be ornamental and useful: yet only in a lower degree, even to them. And were they to be taught these things chiefly, with but little of scriptural and theological learning, they would be very unfit for their future profession. But those, whose residence is likely to be short, and that perhaps

interrupted by considerable absences, ought to be employed almost entirely in the acquisition of that knowledge which is most necessary—and if a more confined course of study were contrived on purpose for them, it might perhaps be the more profitable to them. In some places, Tutors may be appropriated to *them* only: and in others, one who has Pupils of various sorts, may, without much trouble extraordinary, greatly benefit a few of the lowest, though he were not to do a vast deal more than appoint them to read, and try by occasional examinations whether they have attentively read, the needful authors. But this, after all, must be left to his own discretion; and, provided he attends to the main point, it matters little in what manner he proceeds. But if the Tutor is negligent and regardless of his

his duty, then the Pupil must think himself more concerned to apply elsewhere for directions, and to make the best improvement by them that he possibly can.

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the body of the ship must think
himself more exposed to apply to
with the crew, and to make the
best improvement by their own
possession.

DIRECT

DIRECTIONS

FOR

YOUNG STUDENTS, &c.

“ **H** E that is desirous of the Clerical Office, is desirous of an
 “ high and honourable Employ-
 “ ment.” This is apparent both from
 the nature of the Office itself, and from
 the great value that is set upon it in Scrip-
 ture. For the Scripture dignifies it with
 eminent titles and high encomiums: and
 the nature of it plainly shews, that it is
 as far superior to all other Professions, as
 the soul is superior to the body. For
 other Professions relate only to the concerns
 of the body for the short term of its mortal
 state; whereas this is employed in promot-

1 Tim. iii. 1.

ing the welfare and happiness of the soul through the endless ages of eternity.

AND yet, with regard to these inferior Professions, it is well known and universally acknowledged, that they can never be carried on with any tolerable success, unless the persons engaged in them are duly qualified by previous instruction to exercise and discharge them properly. And accordingly, they, who make pretensions to them, are indispensably obliged to be at much pains to learn them, before they presume to act therein, and enter on the practice of them.

BUT if a long course of study and application be so necessary to those Professions which relate only to men's fortunes or their persons; nay, if every mechanical Art or manual Occupation requires the instruction of several years, before one comes to be perfect master of it; shall the noblest and most important Profession,—that which relates to men's souls, and their eternal state,—that which God has honoured so highly, and which is employed in the sublimest exercises;—shall this Profession, I say, be
esteemed

esteemed at so low a rate, that a much less degree of time and study should be judged sufficient to prepare us for it, than is commonly required to the meanest Trade that a man can exercise? Surely it is impossible. For the slightest Reflection will serve to convince us, that so eminent an Employ naturally calls for eminent endowments; and justly demands a proportioned measure of worth and abilities in those who are admitted into the administration of it. And this conviction, once wrought, will powerfully incite those, whom it particularly concerns, to prepare themselves with all diligence for so weighty a vocation. The more highly they think of the Office, the more care they will employ in forming themselves to it. And when they duly consider its real importance, they will see and feel how imperfectly the best-prepared are qualified to do it justice.

DUE qualifications being therefore necessary, let us now inquire what those qualifications are, which every person should be possessed of, who is fit to be a Candidate for HOLY ORDERS,

THESE

THESE qualifications are of two sorts—the one relates to those MORAL DISPOSITIONS, which are necessary to engage him in a regular course of piety and virtue: the other to those LITERARY ACCOMPLISHMENTS, which are necessary to enable him to discharge his office with effect and propriety.

BOTH these are necessary; and especially the first. For good principles, and virtuous dispositions, are so essential to this Profession, that all its offices, and all its duties manifestly imply and presuppose them. In other Professions, the case is different. A person may be a good lawyer or a good physician, though his morals are bad: for the proper exercise of their employment depends chiefly on the understanding. But a good parish-minister must be a good man: for the work of his Profession, is the work of a heart devoted to God, and influenced by the Spirit of holiness.

He therefore, who intends to dedicate himself to the service of the Church, ought, from the time he forms that intention, to watch over his conduct with peculiar care,
and

and practise a becoming decency of behaviour. He should cautiously avoid all unsuitable sports, gayeties, and levities; and strictly confine himself to a modest plainness of dress, as well as a discreet sobriety of conversation. And this it concerns him the more to observe, because otherwise he may contract such wrong habits in his younger years, as will make lasting ill impressions on himself, and sink his character in the opinion of others; both which must needs obstruct, in the course of things, the good effects of his future ministry.

BUT, to bring his actions to a due degree of outward regularity, he must be careful to adjust their internal springs; “to keep his heart, from whence proceed
“the issues of life, with all diligence;” and to manage his affections in such a manner, as to engage them on the side of virtue. For, until his heart is fixed aright, and his affections close in with his duty, his conduct will be necessarily wavering and irregular; and his goodness, like the morn-

^a Prov. iv. 23.

ing cloud, liable to be dispersed by every gust of passion.

IN order therefore to purify his heart, and improve his mind to a right temper, he should make it his business, among other things, to meditate frequently, and with great seriousness, on the truth and excellence of the Christian Religion; on the honour that is due to the divine Majesty; on the value and dignity of our immortal Souls; and on the vast importance of the pastoral Office. Such meditations will kindle in his breast an ardent affection for heavenly things; and impress on his soul a just sense of that great trust, which is committed to those who are set apart for this sacred function.

AND that he may be the more at liberty, as well as better disposed, to attend to this trust, he should endeavour betimes to correct and subdue those appetites and passions, that would draw him to the pursuit of sensual enjoyments; or tie him down too closely to the world, and render him covetous of its riches or honours. He should consider, that, when he becomes a *Clergy-*
man,

man, he professedly renounces all secular business and worldly concerns; and, having taken the Lord for his portion and inheritance, should be no longer solicitous about the things of this life; but, confiding in the providence of God for his support, should give himself wholly to the duties of his function: sure, if he does so, to find the comfort of it even in this world; which he may look upon as the pledge of that eternal recompence that awaits his fidelity in the other.

If he still retains any low desires, contrary to that exalted spirit, that should actuate a good minister, let him conscientiously appropriate certain days to a stricter course of **FASTING** and **PRAYER**,—adding to the general form of his devotion, a particular and earnest supplication for the increase of those christian graces, in which he finds himself to be most defective.

AT these times of devout retirement, he would do well to reflect, that the Religion, which he is to teach, calls all its professors to great piety and virtue,—to probity and
innocence

innocence of manners,—to meekness and gentleness,—to humility and self-denial,—to a just contempt of the world, and a proper concern for heavenly things,—to a firm reliance on the goodness of God, and cheerful submission to his wise disposals; in hopes of attaining that glorious reward, which is promised to the righteous in another state.

THESE then being the virtues and graces, which a preacher of the gospel is to inculcate continually on the minds of his hearers; how requisite is it, that he should be first himself well advanced and confirmed in them? and be able to shew, out of a good conversation, that the love of God is rooted in his heart? For with what face can he presume to instruct his people, and exhort them to the practice of these virtues, unless he is himself in a tolerable degree actually possessed of them?

INDEED, for a man to be tied down to such an employment, when he has not an inward conformity to it, is no less uncomfortable, than it is unbecoming. He is often obliged to perform offices, and to
pronounce

pronounce discourses, which must be not only unpleasant, but even irksome and grievous to him. The very prayers he reads reproach him to his face; and in every exhortation delivered to others, he passes sentence upon himself. Whenever he is engaged in these acts (and he cannot be long together disengaged from them) he must often feel secret challenges and compunctions within: And though he strives as often to silence and suppress them, yet they will revive, harass his mind, and keep him in perpetual uneasiness. He may indeed, by a lifeless formality, and a careless method of performing these duties, become in time so callous and insensible, as not to be affected by them. But this, if it settles the peace of his mind by stupifying his powers, will put him also, dreadful thought! so far out of the reach of conviction, that it will be scarce possible he should ever be awakened. In this hardened state, his sins will daily increase upon him,—fraught with the highest aggravations; as being committed against knowledge, and against vows; and in direct opposition to the whole

whole tenour of his profession. They will carry in them a deliberate contempt of all the truths and obligations of religion; and consequently subject him to that severe punishment, which is due to one, who, in the most daring manner, “ has trodden
 “ under foot the Son of God; and counted
 “ the blood of the covenant, wherewith he
 “ was sanctified, an unholy thing; and
 “ done despite unto the Spirit of grace.”

NAY, he will not only be answerable for his own sins, manifold and heinous as they are; but also for the sins of all those who perish by his negligence or ill example. And, good God! what a crowd of miseries, what an abyss of despair, must surround and overwhelm such a person at the hour of death?—when, besides the clamours of his own conscience for his private transgressions, all the souls whom he has neglected, or perhaps supplied with an occasion of sinning, join in crying out for vengeance against him. And what restitution, what reparation, will he be able to make? what answer can he return to his Lord, who

³ Heb. x. 29.

will require these souls at his hands; and fatally convince him, that the scandal he has given, contributed to destroy and ruin those, whom it was his duty to have saved; that his negligence and irregularities have rendered void the merits of the cross,—the force and efficacy of a Redeemer?

THIS is a subject of serious reflection to every one that designs to enter into *Orders*: and if he reflects upon it with the attention he ought, he will undoubtedly resolve not to accomplish such a design, till he feels within himself those good inclinations, which may afford him a reasonable and well-grounded hope, that, by the concurring assistance of divine grace, he shall faithfully perform the duties of his function, and be an example of virtue to all around him.

OUR Religion, it should be remembered, was originally propagated and established in the world by the zeal, vigilance, and piety of its *first* Teachers; and the practice of it at this time can be no otherwise enforced and maintained, than by the strenuous

strenuous exertion of the same good qualities in its *present* Ministers.

He therefore that intends to make one of the number, and is on the point of being admitted into the pastoral Office, should examine himself with great strictness, and carefully consult his own dispositions—whether he has that warm zeal for the glory of God, and the honour of his Religion; that tender concern for the welfare of men's souls; that earnest desire of promoting the cause and interest of virtue, that were so remarkable in his primitive predecessors: — whether he has that soft and gentle, that meek and humble, that charitable and benevolent temper, which the Gospel is adapted to inspire; which shone so bright through the whole life of the blessed Author of it; which he has so singularly recommended to the ministers of his word; and which serve likewise to recommend *them*, and the doctrines they preach, with peculiar advantage, to the acceptance of the world.

If he is thus disposed, he may take comfort to himself, as being likely to prove

an useful labourer in the vineyard of Christ. For men of such dispositions will, with a moderate share of learning, do great service in the places where they are fixed. Their good qualities will derive respect on themselves; and their good example will spread their influence among the people. Every thing they say or do will carry its weight along with it. The plainest Discourses they make will have something affecting in them: and, coming from those, who themselves do what they teach, will prevail on others to go "and do likewise*."

WHEREAS, on the contrary, a person of the most eminent learning, but unhappily devoid of these pious dispositions, is likely to do more harm than good. For unsanctified knowledge is very apt to puff up the mind, and render its possessor vain and insolent. And where a minister is proud and haughty; rigid, impatient, or peevish in his deportment, he makes his life, for the most part, uncomfortable to himself; and his labours, how valuable

* Luke x. 37.

soever in other respects, unacceptable and useless to his people.

THERE is a certain propriety of conduct founded on christian prudence, which every Clergyman should be careful to observe, who would uphold and maintain his usefulness and authority. And he that is determined to shew in his behaviour a due regard to this rule, must arm himself with patience and fortitude. Sensible of the hardships and trials that await him, he must be prepared to bear with the infirmities of the weak, and to endure the calumnies and injuries of the wicked. He must bring himself down to such a truly meek and lowly temper, that “when he is reviled, he may not be prompted to revile
“ again; when he suffers, may not threaten
“ revenge; but with resigned confidence
“ commit himself to HIM that judgeth
“ righteously.”

THIS is not only the most effectual method to overcome the prejudices of the irreligious, and the ill-will of his personal enemies; but also to conciliate their affec-

tions, and to gain them at last into the number of his friends. For though they may despise him for a time, as a man of mean and abject spirit; yet when they see that his behaviour flows from a principle of benevolence, and is conducted throughout by a goodness of heart, they will be induced so far to alter their opinion, as to "think him worthy of double honour".

A PERSON of this disposition will affect no singularities. His conduct will be open, humble, and benevolent. He will never attempt to lessen the value that is due to others, with a design to increase his own. The modest opinion he has of himself, will neither suffer him to *push* for preferment, nor to envy those who are preferred. He will be content to wait, till God, in his providence, thinks fit to raise him; and when he is raised, will be more solicitous about the duties of his cure, than the profits of the living. In short, he will be easy and happy in whatever station he is placed in the church; and, by the faithful

* 1 Tim. v. 17.

discharge of the duties of that station, will render the church happy in him.

SUCH is the frame and temper of mind to which every one should form himself, before he enters on the Pastoral Office. And though I will not affirm, that no man is fit to be admitted into *Orders*, who does not possess this christian temper in that degree of perfection I have described; yet this I may confidently affirm, that he, who has not the seeds of it implanted in him—who has not these principles fixed in his heart, and resolutions formed to pursue and improve them—is in no wise qualified for so sacred a function; for he can in no wise answer, with truth and a safe conscience, that “ he trusts he is inwardly “ moved by the Holy Ghost to undertake “ that Office:” Words which evidently imply, that he humbly believes himself to be possessed in a competent degree of those requisite pious dispositions, which can proceed only from the divine Spirit.

THESE dispositions then he must by all means labour to attain. And in order to attain them, he must diligently examine his

his natural temper, and his course of behaviour in all respects. He must observe how far, and in what instances, they deviate from the right; and then apply all his endeavours to correct and reform them. He may find some useful directions to this purpose in MASON'S *Treatise on Self-knowledge*. The Works of the Heathen moralists, if read with care and judgment, may contribute greatly to the same end.

TULLY'S *Offices* will furnish him with great plenty of excellent rules for the conduct of life; and his *Philosophical Discourses* cannot fail of giving the mind a noble turn, and inspiring it with a relish for sublime speculations.

PLUTARCH'S and SENECA'S *Morals* are also good and useful in their kind; though the works of EPICTETUS and MARCUS ANTONINUS are more instructive—provided the reader stands upon his guard, and warily rejects the impious absurdities of Stoicism.

SOME of the books taught at schools may now be read again with profit. For the *Satires* of HORACE, JUVENAL and PERSIUS,

contain, amidst a number of dangerous faults, several passages worthy of admiration—excellently calculated to excite in the mind a disgust and abhorrence of some current vices, and a thorough contempt of the present fashionable modes of living.

BUT of all the productions of heathen antiquity, XENOPHON'S *Memoirs* of SOCRATES deserve to be read the ofteneft. This Book contains a noble system ⁷ of morality, exemplified in the life of the greatest Philosopher, that ever appeared in the Gentile world.

BUT all the Philosophers had their defects: and therefore, together with the study of these authors, carried on in such a manner as to imbibe the spirit of what is good in them, our intended Divine must apply himself, with still greater diligence, to the works of Christian writers.

OF these there is a large choice: but it may be sufficient to mention the few fol-

⁷ This discovery of its being a *System*, I owe to my friend Dr. EDWARDS, Fellow of Jesus College, Oxford—from whom I received it several years ago; and to whom I ought to have made my acknowledgment in the former impression of this Treatise.

lowing, which may be purchased at an easy rate.

MORE'S OR WHITBY'S *Ethicks*.

PUFFENDORF *de Off. Hom. & Civis. Ed.*

JOHNSON.

The Great Importance of a Religious Life.

NELSON'S *Practice of True Devotion*, and

his *Companion for the Festivals, &c.*

SCOU GAL'S *Life of God in the Soul of Man.*

The Whole Duty of Man.

TAYLOR'S *Holy Living and Dying.*

SCOTT'S *Christian Life.* And

LAW'S *Serious Call to a devout and holy Life.*

BUT of all books, the HOLY SCRIPTURES are the most "profitable both for correction and instruction in righteousness^s:" and therefore he should read them carefully, get as much as he can of those portions that relate to morals by heart, and repeat them often to himself: particularly some of the most instructive and pathetic *Psalms*; our Saviour's Sermon on the Mount; and the most comprehensive passages in the *Epistles*. By reflecting and

^s 2 Tim. iii. 16.

meditating on these portions of *holy writ*, he will not only store his memory with noble truths, but settle in his heart right practical apprehensions.

THE book of *Proverbs*, the *Wisdom of SOLOMON*, and of the *Son of SIRACH*, will supply him with abundance of useful maxims for the regulation of life: and *Ecclesiastes* will help him to form a just and true estimate of the world; and to distinguish the objects that are of real worth from those that shine with a false lustre.

IN this way he will be sure to reap many and great advantages; and among the rest, the special advantage of knowing himself. For by the frequent perusal of the books here mentioned; by the relish he hath of them; by the delight they afford, and the effects they produce; he will plainly perceive the disposition of his soul—whether he is yet fitted for so sacred a function; and touched with such a sense of religion, as to be capable of dedicating himself to it: Which is the *first* branch of the preparation necessary before *Orders*.

THE

THE *other* branch of it relates to the Knowledge and Theological Learning, that are necessary to qualify him for the due discharge of the several parts of his Office.

AND here, as it will become one great part of his Office to instruct the people committed to his charge; so it were ardently to be wished, that he might first be completely instructed himself; furnished with such a plentiful measure of divine knowledge, as to "be able, by sound doctrine," both to "exhort his hearers, and to "confute gainsayers."

HOWEVER, as it is not to be expected, that ALL should be endowed with such a share of learning; and experience assures us, that a man of piety may, with much lower abilities, do great service in the church of God; therefore, though we earnestly recommend to every one the attainment of as much useful knowledge of this kind as can be had, yet we shall specify no other degrees of it, than are indispensibly requisite in every minister to promote the

• Titus i. 9.

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welfare

welfare and improvement of his flock, as well as to secure his own reputation.

To this purpose then he must gain, in the first place, a competent knowledge of the Holy Scriptures, with which it is to be supposed he has already some acquaintance. But before he goes on to improve it by a more particular application, it would be advisable in him to settle in his mind a distinct idea, especially of the historical parts, by the use of some such book as Dr. WATTS'S *Short View of the whole Scripture History*: and then, to prepare himself further for this important undertaking, let him carefully peruse Mr. LOWTH'S *Directions for the profitable Reading of the Holy Scriptures*. Afterwards, he may begin to read the Old Testament with a view of being able not only to discover the special propriety of the various Dispensations therein recorded, as they regard the different ages of the world; but also to perceive their general subserviency towards the introduction of that grand scheme of salvation, which was to be accomplished by JESUS CHRIST.

CHRIST¹. And that he may the more easily trace the rise, progress, and tendency of these wonderful Dispensations, let him read the Books, and particularly the Prophets, not in the order in which they stand at present in our Bibles, but in the order of time in which they were originally written. SHUCKFORD'S and PRIDEAUX'S *Connections*, &c. will point out that order to him; and lead him at the same time to a sufficient knowledge of the several subjects,—or BEDFORD'S *Chronology* may perhaps do as well.

If he cannot procure these books, let him attend to the chronological *Dates* inserted in the margin of our common Bibles, which will serve in some measure to supply their place.

THE best general Commentators on the Old Testament are GROTIUS, LE CLERC, PATRICK and LOWTH. To these Commentaries may be added WELLS'S *Geography of the Old Testament*, as a book very

¹ On this Subject let him consult Dr. WATTS'S *Harmony of all the Religions which God ever prescribed*.

necessary to the right understanding of the historical parts.

WITH regard to the *New Testament*, it behoves him to study it with still greater diligence. This is the text of our religion; that which we preach and explain to others; and therefore it should be well understood by ourselves. Now the way for him to understand it well, is to read it often in the original *Greek*; attending chiefly, for the first and second time, to the grammatical construction of the language; and consulting, where he meets with a difficult word, either LEUSDEN'S *Compendium*, or PASOR'S *Lexicon*. When he is perfect in the language, let him read the GOSPELS carefully over in the order in which they stand, having recourse for the situation of the places mentioned to WELLS'S *Geography of the New Testament*. If he reads with attention, he will easily perceive, that in each Gospel transactions are connected, which happened in distant place; and consequently conclude, that several things must have intervened which are not there recorded. Now, what one Evangelist

Evangelist omitted, another has often supplied : and therefore, if he reads the GOSPELS over again according to the natural order of *time*, he will not only find those vacant interstices completely filled up ; but also the facts, that are repeatedly mentioned, placed in a fuller and clearer light. MACKNIGHT'S *Harmony* is an excellent guide in this respect.

HENCE let him proceed to the ACTS OF THE APOSTLES ; which he should carefully read, and attend to, not only as an important history, but as the *grand Key to St. Paul's Epistles*. LORD BARRINGTON'S *Miscellanea Sacra*, Edit. 2. and DR. BENSON'S *History of the Plantation of Christianity*, will help him much in this part of his study. To which I would add Mr. BISCOE'S *Boyle's Lectures*.

IF he comes to the EPISTLES with this key, and reads them in the order in which they were written ; he will find them, upon the whole, much easier to be understood, than they are generally represented : Difficulties indeed he will still meet with in them : but when any difficult passage oc-

curs, let some book of *Annotations* or *Paraphrase* be occasionally consulted upon it. Among the *Commentators*, GROTIUS, HAMMOND, and WHITBY, are the most esteemed: And among the *Paraphrasts*, CLARKE and PILE; though perhaps DODDRIDGE's *Family Expositor* is better calculated for the improvement of a young Divine, not only as he translates the text more accurately, and explains it in his paraphrase more fully and justly, but also as he exhibits the *practical Inferences* which naturally result from it.

THERE is a small Treatise, entitled, *A KEY to the NEW TESTAMENT*, which I would earnestly recommend to all those, who are entering on the study of this sacred volume. For as it exhibits the *Contents*, shews the *Design*, and fixes the *Dates* of the several Books, it must be of course a kind of *Commentary*; and may frequently supersede the want of any other.

AND indeed, when these Points, *viz.* the *Design*, *Dates*, &c. of the several Books of the *New Testament* are known; I would by no means advise the Student, though

Commentaries

Commentaries are at hand, to run hastily to them, till he has first tried what may be done by comparing one text with another. For as Scripture is the best interpreter of Scripture; so the frequent reading of it, till its style and spirit become familiar to him, and the comparing particular passages with others of the like nature and tendency, will appear, upon trial, to be the best method that he can possibly take to come at the knowledge of it. And if he has patience and resolution enough to proceed and persevere in this way, though he may go on but slowly, yet he will go on surely; and find himself in the end a far greater proficient, than those, who, neglecting this method, shall betake themselves wholly to assistances of other kinds.

THIS I mention, for the benefit and encouragement of Students in general; but would apply it particularly to the case of those, who by the narrowness of their circumstances are deprived of the advantage of an University-education; many of whom, when they come for *Orders*, are found upon examination to be strangely deficient

deficient in sacred knowledge; which defect they commonly attribute to their want of Expositors. Now, though Books of *Exposition* may be very useful, and even necessary on some particular occasions; yet this is certain, that no person, who is possessed of a Bible with good *marginal References*, and has not at least a competent knowledge of the Holy Scriptures, can fairly charge his want of knowledge on the want of books: on the contrary, it can be the want of nothing but industry and application in the use of those means which he has in his hands.

WHEN our Student has acquired a general notion of the Christian religion, and especially of the nature and terms of our redemption, which he will find explained in WELLS'S *Treatise of Divine Laws and Covenants*; he must then take a more particular view of its various parts; and diligently study those several articles of it, which relate both to *Faith* and *Practice*. These have been already collected together, disposed under proper heads, and delivered in the words of Scripture, by
Bishop

Bishop GASTRELL, in his *Christian Institutes*; and are fully explained and enforced by those who have written either on the whole, or any part of our *Church Catechism*;—such as

Bishop PEARSON *on the Creed*.

Archbishop WAKE *on the Church Catechism*. And,

Archbishop SECKER's *Catechetical Lectures*; which contain a Body of Divinity, and may stand in the place of all others.

WHEN he is advanced thus far, it will be time for him to consider the doctrine of the church, delivered in the Homilies and Thirty-nine Articles. These Articles of religion, as he will afterwards be required to subscribe them, should be carefully studied, and well weighed. Bishop BURNET's *Exposition* will afford him herein great assistance; and, at the same time that it explains to him the points more immediately under consideration, may throw light on some others, which he did not so well understand before.

WELCHMAN'S

WELCHMAN's is likewise an useful book on the same subject. He confirms every point of doctrine by apposite texts of Scripture, and short extracts from the primitive Fathers; referring the reader all along to some of the most approved modern writers for fuller explanation.

THESE books, well read and digested, will give a man an entire view of the whole body of divinity; and sufficiently qualify him to instruct the people, committed to his care, in all the great TRUTHS of Christianity.

BUT it will be also his duty to guard them from ERRORS. And therefore since the captious spirit of *Scepticism* and *Infidelity* spreads and prevails so much among us, the proofs of our Faith, and the solutions of the principal objections against it, must be well fixed in his mind, and ready for use when occasion requires. Bishop WILKINS's book on *Natural Religion* will lead him in the first steps; WOLLASTON's will carry him farther; and Dr. CLARKE's on the *Being and Attributes of God, &c.* will furnish him with answers to the chief objections

objections that have been made to Religion, natural and revealed. GROTIUS on *the Truth of the Christian Religion*, with LE CLERC'S *Notes*, he should also read, and in a manner get by heart: and then he will be able to understand with ease, what is farther advanced in Dr. JENKIN'S *Reasonableness of Christianity*, to the same purpose.

THE whole controversy with Atheists and Deists is clearly opened, with a vast variety of learning and reasoning, by Bishop STILLINGFLEET in his *Origines Sacre*; and has since been carried on with equal advantage by the learned Preachers of BOYLE'S Lectures. If these books, which are voluminous, cannot be had, LELAND'S *View of the Deistical Writers* may in some measure supply their place. Bishop GIBSON'S *Pastoral Letters* contain a clear and excellent summary of the arguments in defence of the Gospel-revelation, as well as a powerful preservative against the writings, that favour the cause of Infidelity.

THE

THE attempts and encroachments of Popish emissaries may make it necessary that our intended Divine should be tolerably acquainted with the principles of the Reformation, and the controversies we have since maintained with the church of Rome. Bishop BURNET'S *Abridgment of his own History of the Reformation*, will give him sufficient light in the one; and Dr. TRAPP'S *Discourses against Popery*, into the other. If he has leisure, let him also read CHILLINGWORTH.

HOOKE'S *Ecclesiastical Polity*, and the *London Cases* in three volumes 8vo, or the Abridgment of them by Dr. BENNET, will furnish him with answers to the principal objections that have been raised by Dissenters against the Ceremonies and Discipline of our church.

AT the same time that he goes through these studies, he must endeavour to acquire a right notion of *Preaching*: and he will be greatly assisted in forming such a notion by an attentive perusal of the best Sermons.

Archbishop

Archbishop TILLOTSON's,
 Archbishop SHARP's,
 Bishop ATTERBURY's, and
 Bishop SHERLOCK's,

are all excellent in different ways; though he will find no where, perhaps, a nobler specimen of *practical* preaching, (adapted to the circumstances of the congregation, delivered with a becoming freedom, and pressed home on the heart,) than is to be met with in the Sermons of the late Archbishop SECKER. There is indeed a vast variety of other Sermons, which may be read over with great Advantage. And if he would make it a rule to himself to read every Sunday two Sermons of any good preacher; turn them over a little in his thoughts; and then set down their principal contents, according to the specimen in Bishop ATTERBURY's posthumous Sermons: this would insensibly, in the compass of three or four years, improve his knowledge to a high degree; give him a full view of the different methods of treating these subjects, and supply him with a store of proper sentiments,

ments, by the time he comes to compose, himself.

BUT whatever profit he may reap from the perusal of such Discourses, yet let him always bear in mind, that the richest treasures of practical wisdom and sound knowledge lie in the Holy Scriptures; from whence, as a Christian preacher, he is obliged to draw all the proofs of what he says upon any subject. These alone will furnish him with a noble stock of lively thoughts and sublime expressions; and therefore should make the chiefest part of a Clergyman's study and meditation.

Now in using the materials which he thus acquires, he should seriously consider, what instructions the people, to whom he ministers, will chiefly want, to correct and to improve them; what sort of expressions they will best understand, and be most usefully affected by. Then let him compose his discourses accordingly; and bring them home as near as possible to their hearts and lives. For those Sermons will do them good which make an impression upon them; and the surest way to impress,
is

is to be *particular*.—And there is the more necessity for this, as people in general are strangely slow to make the application to themselves. For further instructions on this head, I would refer our Divine to a book entitled,

Christian Eloquence in Theory and Practice,

Archbishop of CAMBRAY'S *Dialogues on Eloquence*, and

Bishop BURNET'S *Pastoral Care*, chap. IX.

IN the course of these studies, he should, lastly, be careful to assign a proper and special place to the business of *Reading*: that when he comes to perform the Offices of the church, he may give them by his delivery all that propriety, life, and spirit, of which they are capable. This article of *Reading*, however neglected, is a matter of vast importance. For a right manner of performing the outward acts of religion, has a wonderful influence towards obtaining the inward effects of it on our hearts and consciences. And, therefore, every one, who means effectually to benefit the church

church he serves, should labour to attain an habitual faculty of setting forth the *public service* to all its just and due advantage, by an audible, distinct, and properly varied elocution. But to read well and properly; to give every word and sentence its due poise; to lay the emphasis on proper places; and to adapt the tone to the sense and expression; it is absolutely necessary that the person who officiates should understand the meaning, and comprehend the force, of all that he reads. In order therefore to attain this knowledge, he would do well, in the beginning of his ministry, to read the *Lessons* in private first, calling in the aid of Commentators, where he cannot otherwise vanquish the difficulties. And in regard to the *Liturgy*, let him read COMBER's *Companion to the Temple*. This book, or the abridgment of it published afterwards in *Short Discourses on the whole Common Prayer*, I could heartily wish might be put into the hands of every Clergyman, when he is first admitted into *Deacon's Orders*. For then, if he were not strangely wanting to himself, he

he would be able, in a short time, to read the several *Offices* of the Church with a right spirit, good understanding, and lively devotion. WHEATLY'S *Illustration of the Common Prayer*, though more explanatory of the *ritual*, is yet very serviceable to the right understanding of the *devotional* parts.

I HAVE nothing more to add, but earnestly to request the young Student, that he would frequently read the *Office of Ordination* before he comes to be ordained: And not only read it, but seriously consider it; form resolutions suitable to what he finds required in it; and strengthen those resolutions by the fervent exercise of well-adapted devotions. This will beget in him such a serious turn and preparation of mind, as will make his *Orders* a blessing to himself, as well as himself a blessing to the Church. And whenever he finds, in the course of his ministry, that his zeal and vigour begin to abate, and give way to opposing temptations, let him instantly recur to the *Ordination Offices*, and review the obligations they fixed upon him.

him. For the consideration of those promises, which we solemnly made at our entrance into *Orders*, is one of the most effectual motives to keep us steadfast to the duties of our function, and restrain us from running into wrong paths.

For proper directions in the *ministerial* Office, I must refer to Archbishop HORT's most excellent *Charge*, delivered to the Clergy of the Diocese of *Tuam* in the year 1742.



F I N I S.

A D V I C E

ADDRESSED TO THE

YOUNG CLERGY

OF THE

DIOCESE OF CARLISLE,

IN A

S E R M O N,

PREACHED AT A GENERAL ORDINATION HOLDEN
AT ROSE-CASTLE,

ON SUNDAY, JULY 29, 1781.

BY WILLIAM PALEY, M.A.

CHAPLAIN TO THE RIGHT REV. EDMUND LORD
BISHOP OF CARLISLE.

A NEW EDITION.

L O N D O N:

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1 Tim. iv. 12.

Let no Man despise thy Youth.

THE author of this epistle, with many better qualities, possessed in a great degree, what we at this day call a *knowledge of the World*. He knew, that although age and honours, authority of station and splendor of appearance, usually command the veneration of mankind, unless counteracted by some degrading vice, or egregious impropriety of behaviour; yet, that where these advantages are wanting, where no distinction can be claimed from rank, importance from power, or dignity from

years; in such circumstances, and under the inevitable depression of narrow fortunes, to procure and preserve respect requires both care and merit. The apostle also knew, and in the text taught his beloved convert, that to obtain the respect of those amongst whom he exercised his ministry, was an object deserving the ambition of a Christian teacher, not indeed for his own sake, but for theirs, there being little reason to hope that any would profit by his instruction who despised his person.

If *St. Paul* thought an admonition of this sort worthy of a place in his epistle to *Timothy*, it cannot surely be deemed either beside or beneath the solemnity of this occasion, to deliver a few practicable rules of life and behaviour, which may recommend you to the Esteem of the people, to whose service and salvation you are now about to dedicate your lives and labours.

In the first place, the stations which
you

you are likely, for some time at least, to occupy in the church, although not capable of all the means of rendering service and challenging respect, which fall within the power of your Superiors, are free from many Prejudices that attend upon higher preferments. Interfering interests and disputed rights; or where there is no place for dispute, the very claim and reception of legal dues, so long as what is received by the minister is taken from the parishioner, form oftentimes an almost insuperable obstruction to the best endeavours that can be used to conciliate the good-will of a neighbourhood. These difficulties perplex not *you*. In whatever contests with his parishioners the *principal* may be engaged, the *curate* has neither dispute nor demand to stand between him and the affections of his congregation.

Another, and a still more favourable circumstance in your situation is this; being upon a level with the greatest part of your parishioners, you gain an access

to their conversation and confidence, which is rarely granted to the superior clergy, without extraordinary address and the most insinuating advances on their parts. And this is a valuable privilege; for it enables you to inform yourselves of the moral and religious state of your flocks, of their wants and weaknesses, their habits and opinions, of the vices which prevail, and the principles from which they proceed; in a word, it enables you to study the dilemma before you apply the remedy; and not only so, but to apply the remedy in the most commodious form, and with the best effect; by private persuasion and reproof; by gentle and unsuspected conveyances in the intimacy of friendship and opportunities of conversation. To this must be added the many occasions, which the living in habits of society with your parishioners affords you of reconciling dissensions, healing animosities, administering advice to the young and inexperienced, and consolation to age and misery.

misery. I put you in mind of this advantage, because the right use of it constitutes one of the most respectable employments not only of our order, but of human nature; and leaves you, believe me, little to envy in the condition of your superiors, or to regret in your own. It is true, that this description supposes you to reside so constantly, and to continue so long in the same parish, as to have formed some acquaintance with the persons and characters of your parishioners; and what scheme of doing good in your profession, or even of doing your duty, does not suppose this?

But whilst I recommend a just concern for our reputation, and a proper desire of public esteem, I would by no means flatter that passion for praise and popularity, which seizes oftentimes the minds of young clergymen; especially when their first appearance in their profession has been received with more than common approbation. Unfortunate success!

if it incite them to seek fame by affectation and hypocrisy, or lead, as vanity sometimes does, to enthusiasm and extravagance. This is not the taste or character I am holding out to your imitation. The popular preacher courts fame for its own sake, or for what he can make of it; the sincerely pious minister of Christ modestly invites esteem, only or principally, that it may lend efficacy to his instruction and weight to his reproofs; the one seeks to be known and proclaimed abroad, the other is content with the silent respect of his neighbourhood, sensible that *that* is the theatre upon which alone his good name can assist him in the discharge of his duty.

It may be necessary likewise to caution you against some awkward endeavours to lift themselves into importance, which young clergymen not unfrequently fall upon; such as a conceited way of speaking, new airs and gestures, affected manners, a mimicry of the fashions, language,
and

and diversions, or even of the folies and vices of higher life; a hunting after the acquaintance of the great, a cold and distant behaviour towards their former equals, and a contemptuous neglect of their society. Nothing was ever gained by these arts, if they deserve the name of arts, but derision and dislike.—Possibly they may not offend against any rule of moral probity; but if they disgust those with whom you are to live, and upon whom the good you do must be done, they defeat not only their own end, but, in a great measure, the very design and use of your vocation.

Having premised these few observations, I proceed to describe the qualities which principally conduce to the end we have at present in view, the possession of a fair and respected character.

And the first virtue (for so I will call it) which appears to me of importance for this purpose, is *frugality*. If there be a

situation in the world in which profusion is without excuse, it is that of a young clergyman who has little beside his profession to depend upon for his support. It is folly—it is ruin.—Folly, for whether it aim at luxury, or show, it must fall miserably short of its design. In these competitions we are outdone by every rival. The provision which clergymen meet with upon their entrance into the church is adequate in most cases to the wants and decencies of their situation, but to nothing more—To pretend to more, is to set up our poverty not only as the subject of constant observation, but as a laughing-stock to every observer. Profusion is ruin: for it ends, and soon too, in debt, in injustice, and insolvency. You well know how meanly, in the country more especially, every man is thought of who cannot pay his credit; in what terms he is spoken of—in what light he is viewed, what a deduction this is from his good qualities, what an aggravation of his bad ones—
 what

what insults he is exposed to from his creditors, what contempt from all. Nor is this judgment far amiss. Let him not speak of honesty, who is daily practising deceit; for every man who is not paid is deceived. Let him not talk of liberality, who puts it out of his power to perform one act of it.—Let him not boast of spirit, of honour, of independence, who fears the face of his creditors, and who meets a creditor in every street. There is no meanness in frugality: the meanness is in those shifts and expedients, to which extravagance is sure to bring men. Profusion is a very equivocal proof of generosity. The proper distinction is not between him who spends and him who saves; for they may be equally selfish; but between him who spends upon himself, and him who spends upon others. When I extol frugality, it is not to praise that minute parsimony which serves for little but to vex ourselves and teize those about us; but to persuade you to *economy upon a plan*, and that plan deliberately

adjusted to your circumstances and expectations. Set out with it, and it is easy; to retrieve, out of a small income, is not impossible. Frugality in this sense, we preach not only as an article of prudence, but as a lesson of virtue. Of this frugality it has been truly said, that it is the parent of liberty, of independence, of generosity.

A second essential part of a clergyman's character, is *sobriety*. In the scale of human vices there may be some more criminal than drunkenness, but none so humiliating. A clergyman cannot, without infinite confusion, produce himself in the pulpit before those who have been witnesses to his intemperance. The folly and extravagance, the rage and ribaldry, the boasts and quarrels, the idiotism and brutality of that condition, will rise up in their imaginations in full colours. To discourse of temperance, to touch in the remotest degree upon the subject, is but to revive his own shame.

For

For you will soon have occasion to observe, that those who are the slowest in taking any part of a sermon to themselves, are surprizingly acute in applying it to the preacher.

Another vice, which there is the same together with many additional reasons for guarding you against, is *dissoluteness*. In my judgment, the crying sin and calamity of this country at present, is licentiousness in the intercourse of the sexes. It is a vice which hardly admits of argument or dissuasion. It can only be encountered by the censures of the good, and the discouragement it receives from the most respected orders of the community. What then shall we say, when they who ought to cure the malady, propagate the contagion. Upon this subject bear away one observation, that when you suffer yourselves to be engaged in any unchaste connexion, you not only corrupt an individual by your solicitations, but debauch a whole neighbourhood by the profligacy of your example.

The

The habit I will next recommend as the foundation of almost all other good ones, is retirement. Were I required to comprize my advice to young clergymen in one sentence it should be in this, learn to live alone. Half of your faults originate from the want of this faculty. It is impatience of solitude which carries you continually from your parishes, your home, and your duty; makes you foremost in every party of pleasure and place of diversion; dissipates your thoughts, distracts your studies, leads you into expence, keeps you in distress, puts you out of humour with your profession, causes you to place yourselves at the head of some low company, or to fasten yourselves as despicable retainers to the houses and society of the rich. Whatever may be the case with those, whose fortunes and opportunities can command a constant succession of company, in situations like ours to be able to pass our time with satisfaction alone, and at home, is not only a preservative of character, but the
the

very secret of happiness. Do what we will, we must be much and often by ourselves; if this be irksome, the main portions of life will be unhappy. Besides which, we are not the less qualified for society, because we are able to live without it. Our company will be the more welcome for being never obtruded. It is with this, as with many pleasures, he meets with it the oftenest, and enjoys it the best, who can most easily dispense with the want of it.

But what, you say, shall I do alone? reading is my proper occupation and my pleasure, but books are out of my reach, and beyond my purchase. They who make this complaint are such as seek nothing from books but amusement, and find amusement in none but works of narrative or imagination. This taste, I allow, cannot be supplied by any moderate expence or ordinary opportunities: but apply yourselves to study; take in hand any branch of useful science, especially
of

of those parts of it which are subsidiary to the knowledge of religion, and a few books will suffice; for instance, a commentary upon the New Testament read so as to be remembered, will employ a great deal of leisure very profitably. There is likewise another resource, which you have forgot, I mean the composition of sermons. I am far from refusing you the benefit of other men's labours; I only require that they be called in not to flatter laziness, but to assist industry. You find yourself unable to furnish a sermon every week, try to compose one every month: depend upon it you will consult your own satisfaction, as well as the edification of your hearers; and that however inferior your compositions may be to those of others in some respects, they will be better delivered, and better received; they will compensate for many defects by a closer application to the ways and manners, the actual thoughts, reasoning and language, the errors, doubts, prejudices and vices, the habits, characters, and propensities of

of your congregation, than can be expected from borrowed discourses—at any rate you are passing your time virtuously and honourably.

With retirement, I connect reserve; by which I mean, in the first place, some degree of delicacy in the choice of your company, and of refinement in your pleasures. Above all things keep out of public houses—you have no business there—your being seen to go in and out of them is disgraceful—your presence in these places entitles every man who meets you there, to affront you by coarse jests, by indecent or opprobrious topics of conversation—Neither be seen at drunken feasts, boisterous sports, late hours, or barbarous diversions—Let your amusements, like every thing about you, be still and quiet and unoffending. Carry the same reserve into your correspondence with your superiors. Pursue preferment, if any prospects of it present themselves, not only by honourable

able means, but with moderate anxiety. It is not essential to happiness, perhaps not very conducive—were it of greater importance than it is, no more successful rule could be given you, than to do your duty quietly and contentedly, and to let things take their course. You may have been brought up with different notions, but be assured, that for once that preferment is forfeited by modesty, it is ten times lost by intrusion and importunity—Every one sympathises with neglected merit, but who shall lament over repulsed impudence?

The last expedient I shall mention, and in conjunction with the others a very efficacious one towards engaging respect, is seriousness in your deportment, especially in discharging the offices of your profession. Salvation is so awful a concern, that no human being, one would think, could be pleased with seeing it, or any thing belonging to it, treated with levity. For a moment, in a certain state of the
spirits,

spirits, men may divert themselves, or affect to be diverted, by sporting with their most sacred interests; but no one in his heart derides religion long---what are we---any of us?---religion will soon be our only care and friend. Seriousness therefore in a clergyman is agreeable, not only to the serious, but to men of all tempers and descriptions. And seriousness is enough: a prepossessing appearance, a melodious voice, a graceful delivery, are indeed enviable accomplishments; but much, we apprehend, may be done without them. The great point is to be thought in earnest. Seem not then to be brought to any part of your duty by constraint, to perform it with reluctance, to go through it in haste, or to quit it with symptoms of delight. In reading the services of the church, provided you manifest a consciousness of the meaning and importance of what you are about, and betray no contempt of your duty, or of your congregation, your manner cannot be too plain and simple. Your common
method

method of speaking, if it be not too low, or too rapid, do not alter, or only so much as to be heard distinctly. I mention this, because your elocution is more apt to offend by straining and stiffness, than on the side of ease and familiarity. The same plainness and simplicity which I recommend in the delivery, prefer also in the style and composition of your sermons. Ornaments, or even accuracy of language, cost the writer much trouble, and produce small advantage to the hearer. Let the character of your sermons be truth and information, and *a decent particularity*—Propose one point in one discourse, and stick to it; a hearer never carries away more than one impression—disdain not the old fashion of dividing your sermons into heads—in the hands of a master, this may be dispensed with; in your's, a sermon which rejects these helps to perspicuity, will turn out a bewildered rhapsody, without aim or effect, order or conclusion. In a word, strive to make your discourses useful, and they who profit by
your

your preaching, will soon learn, and long continue to be pleased with it.

I have now finished the enumeration of those qualities which are required in the clerical character; and which, wherever they meet, make even youth venerable, and poverty respected; which will secure esteem under every disadvantage of fortune, person, and situation, and notwithstanding great defects of abilities and attainments. But I must not stop here: a good name, fragrant and precious as it is, by us only valued in subserviency to our duty, in subordination to a higher reward. If we are more tender of our reputation, if we are more studious of esteem than others, it is from a persuasion, that by first obtaining the respect of our congregation, and next by availing ourselves of that respect, to promote amongst them peace and virtue, useful knowledge and benevolent dispositions, we are purchasing to ourselves a reversion and inheritance valuable above all price, important beyond every other interest or success.

Go

Go then into the vineyard of the gospel, and may the grace of God go with you. The religion you preach is true. Dispense its ordinances with seriousness, its doctrines with sincerity—urge its precepts, display its hopes, produce its terrors—“be sober, be vigilant”—“have a good report”—confirm the faith of others, testify and adorn your own, by the virtues of your life and the sanctity of your reputation—Be peaceable, be courteous; condescending to men of the lowest condition—“apt to teach, willing to communicate,” so far as the immutable laws of truth and probity will permit, “be every thing unto all men, that ye may gain some.”

The world will requite you with its esteem. The awakened sinner, the enlightened faint—the young whom you have trained to virtue, the old whom you have visited with the consolations of Christianity, shall pursue you with prevailing blessings, and effectual prayers. You will

will close your lives and ministry with consciences void of offence, and full of hope.—To present at the last day even one recovered soul, reflect how grateful an offering it will be to *him*, whose commission was to save a world—infininitely, no doubt, but still only in degree, does our office differ from *his*—himself the first born, it was the business of his life, the merit of his death, the council of his Father's love, the exercise and consummation of his own, “to bring many brethren unto glory.”

F I N I S.



A
 COMPANION
 FOR THE
 PENITENT,
 And for Persons
 Troubled in Mind.

CONSISTING OF

An Office for the Penitent, to carry on their
 Reconciliation with GOD.

And a Trial or Judgment of the Soul, for
 discovering the Safety of their Spiritual
 Estate.

And an Office for Persons troubled in Mind,
 to settle them in Peace and Comfort.

By JOHN KETTLEWELL, B. D.

Late Vicar of *Coles-hill*, in *Warwickshire*.

A NEW EDITION.

L O N D O N:

PRINTED FOR F. AND C. RIVINGTON, BOOKSELLERS
 TO THE SOCIETY FOR PROMOTING CHRISTIAN
 KNOWLEDGE; NO. 62, ST. PAUL'S CHURCH-YARD.

1794.

COMMONS

IN PARLIAMENT ASSEMBLED

THE 14th DAY OF MAY 1841

REPORT

OF THE

COMMISSIONERS OF THE

LANDS OFFICE

IN ANSWER TO A RESOLUTION

PASSED BY THE HOUSE OF COMMONS

ON THE 11th DAY OF MARCH 1841

AND BY THE HOUSE OF LORDS

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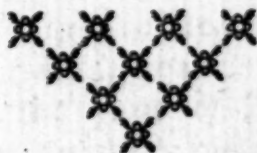
AND BY THE HOUSE OF LORDS

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A
COMPANION
FOR THE
PENITENT,
And for Persons
Troubled in Mind.

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L O N D O N :

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1794.



THE INTRODUCTION.

Directions and helps for repentance, can never come out of season: For repentance is “the one thing necessary.” *Luke x. 42.* and the chief business of all men in this world, and will be so whilst they live in it. The best do daily need it, to make up their daily failures, their defects, and forgetfulness. And the bad have no time to delay it for one moment, having deferred a great deal too long already to shake off their sinful habits, and to set themselves with all their might to please God, and to secure their everlasting peace.

Especially the time of *Lent* is a season wherein great numbers profess to make this their business: For from the early usage and practice of the church, this has still been made a solemn time for sinners to call their sins to remembrance, and to seek God’s mercy and forgiveness of the same, by earnest prayers, and amendment of Life, and by afflicting of themselves, and bringing forth fruits worthy of repentance.

6 *The* INTRODUCTION.

And to help them in so necessary and beneficial a work, I have composed and published the following Offices, hoping that they may prove acceptable to my heavenly Master, and serviceable to direct and complete the repentance, and to settle the comfort and peace of some of his beloved servants, into whose hands his providence shall bring them.

IN the OFFICE *for the Penitent*, I have endeavoured to mark out distinctly the several steps, and full compass of a sinner's restoration, or reconciliation with God. Wherein I have all along interwoven instructions with their devotions, and set their work before them, that they may see what they have to amend, and what they are to do, to work out their pardon, as well as how they are to petition for it.

I have sought to make the soul acquainted with its disease, without which it would neither know what it has for God to forgive, or for his grace and its own care to remedy. And I have been very particular in some forms of confession, to affect it with a more distinct and effectual sense of the several maladies which it lies sick of, and which, as it must beg mercy for, so in the course of its daily cure, it must both diligently and designedly set itself, by God's help, to cure.

Where sin is the disease, the great gospel way of cure is true repentance. And this I endeavour

The INTRODUCTION. 7

endeavour to set out, in all the necessary parts, and great and worthy fruits thereof. I lead the penitent to express the same in such acts, as through the merits of Christ, are the truest atonement for sins, and have the most express promises of mercy and forgiveness made to them. And then I instruct him to comfort up himself, with an humble claim and application of those expressions of the divine mercy and condescension, which are given to us for our confidence and consolation in performance of those acts. And if he takes care to say all that I have here put into his mouth, with sincerity, and is really affected as these forms express, he is a true penitent, and may be a comfortable one; he has thereby secured his everlasting peace, and may quiet and revive his spirit with the joyful sense thereof.

IN the *trial or judgment of the Soul* for discovering the safety of their spiritual estate, I have given them as clear, and full, and withal, as brief a view as I can, of the final account which will be exacted of them. I have run through the several heads of trial and examination, and raised such questions upon them, as I take to be most pertinent and decisive of their future condition, and fittest to settle their present peace, and then give them the benefit thereof, by setting their answers and God's promises together, and applying all to themselves. My desire

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is,

8 *The* INTRODUCTION.

is, so far as my skill would reach, to omit no question which is necessary to their safety: And my care has been, as I am able, so to word all, as that they may serve to clear their doubts and uncertainties, upon the several parts of their account, but beget none in them.

And this part will be of chief account and use to both the other offices. For it is the truest trial of penitents, and the truest direction for them in carrying on and completing their repentance. And it is the surest ground of peace of conscience. For, containing the full draught of settling our peace with God, it must give the best light and direction for peace in ourselves, which lies in seeing that God is at peace with us.

Though the business of these papers is not to prove and argue, but briefly to direct, yet to the several heads, which I have made the *articles of the penitent's trial*, I have prefixed *texts of scripture*, to shew that God has made them the *terms of his mercy*. - But it is not unlikely, that some who will not be persuaded to be so good as they should, will think that I am stricter about this account than I need. And if they do, I cannot help it, but they may. My part is to deal faithfully, both by my blessed Lord, and by them, and to represent things to them, as he has left them, and as in the end they will find them. So that if my discourse has more strictness than they could wish to hear from

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from it, it is because I look not how to suit their carnal wishes, but how to serve their everlasting happiness. And because I would rather have them offended with me for telling them unpleasant truths, whilst they may serve themselves by them; than flatter them with pleasing errors, till it is too late for them to rectify the same, and prevent their own everlasting ruin and destruction thereby.

IN the OFFICE *for persons troubled in Mind*, I am careful to have them fully sensible of that holy obedience which is needful to keep them safe, as well as to free them from those unnecessary mistrusts and fears which render them uneasy. I seek to give them a just sense of the things which trouble them, and to keep them from over-valuing them. And to make them acquainted with the true allowances of favour, which God is ready to make to their infirmities, and with the several grounds which they have to hope and look for them; and lead them on in their devotions, both humbly to plead with God, and to comfort up their own hearts with the same.

TO the OFFICES I have prefixed *collections of pertinent and proper Scriptures*. And these will serve the devout minds to express their devotion in, or to support their spirits withal; yea, and to guide and direct their practice too.

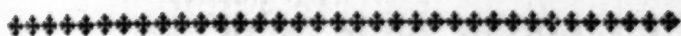
10 *The* INTRODUCTION.

For they mark out their duty upon the several points which they refer to, and teach them, not only how they may address to God, but how they ought to employ themselves, and what the work and business is, which God's favour and their own eternal welfare, or which his peace and their own, require at their hands.

AN



AN
OFFICE
FOR THE
PENITENT.



SCRIPTURES.

Pfalm xxxii. Ezek. xviii. Luke xv.
Pfalm xxxviii. Pfalm li.

I. *For Godly Sorrow for Sins.*

TO him will I look that is poor, and of a
contrite spirit, and trembleth at my
word. *Isa. lxvi. 2.*

The sacrifices of God are a broken spirit;
A broken and a contrite heart, O God, thou
wilt not despise. *Pfalm li. 17.*

Turn ye, therefore, to me with all your
heart, and with fasting, and with weeping,
and with mourning.

And rent your hearts, and not your gar-
ments, and turn unto the Lord your God.
Joel. ii. 12, 13.

Remember

Remember your ways, and all your doings, wherein ye have been defiled, and lothe yourselves in your own sight, for all your evils that ye have committed. *Ezek. xx. 43.*

Lord! mine iniquities are gone over mine head, as an heavy burden, they are too heavy for me.

I am ready to halt, and my sorrow is continually before me.

I will declare mine iniquity; I will be sorry for my sin. *Psalms xxxviii. 4, 17, 18.*

II. *For Penitential Confession of the same.*

IF our heart condemn us, God is greater than our heart, and knoweth all things. *1 John iii. 20.*

Our iniquities are all before him, yea, our secret sins are set in the light of his countenance. *Psalms xc. 8.*

And therefore, He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them, shall have mercy. *Prov. xxviii. 13.*

If we confess our sins, he is faithful and just to forgive us our sins; and to cleanse us from all unrighteousness. *1 John i. 19.*

I will arise, therefore, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *Luke xv. 18, 19.*

Behold,

Behold, I was shapen in iniquity, and in sin did my mother conceive me. *Psalms* li. 5.

And since I was born, I have gone astray like a lost sheep. *Psalms* cxix. 176.

Mine iniquities are increased over my head, and my trespasses are grown unto the heavens. *Ezra* ix. 6.

But, Lord, I acknowledge my sins, unto thee, and mine iniquities have I not hid. *Psalms* xxxii. 5.

I acknowledge my transgressions, and my sins are ever before me.

Against thee have I sinned, and done these evils in thy sight; that thou mightest be justified when thou speakest, and clear when thou judgest. *Psalms* li. 3, 4.

God be merciful to me a sinner. *Luke* xviii. 3.

To me, the chief among sinners. *1 Tim.* i. 15.

To me, that have been at agreement with hell, and made a covenant with death. *Isa.* xxviii. 15.

And whose destruction is of myself. *Hos.* xiii. 9.

III. For Resolution of Amendment.

I.

IF I regard iniquity in my heart, the Lord will not hear me. *Psalms* lxvi. 18.

Go therefore, and sin no more. *John* viii. 11.

Sin

Sin no more, lest a worse thing come unto thee. *John v. 14.*

And remember from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly. *Rev. ii. 5.*

Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin.

Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit; for why will ye die, O house of Israel? *Ezek. xviii. 30, 31.*

Wash you, make you clean, put away the evil of your doings from before mine eyes: cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, and plead for the widow.

Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. *Isa. i. 15, 16, 17, 18.*

II.

CReate in me a new heart, O God, and renew a right spirit within me. *Psalms li. 10.*

I thought on my ways, and turned my feet unto thy testimonies.

I made haste, and delayed not to keep thy commandments. *Psalms cxix. 59, 60.*

Lord,

Lord, incline not my heart to any evil thing. *Psal. cxli. 4.*

Turn away mine eyes from beholding vanity. *Psal. cxix. 37.*

I have made a covenant with mine eyes. *Job xxxi. 1.*

Set a watch before my mouth, and keep the door of my lips. *Psal. cxli. 3.*

Remove my foot from evil. *Prov. iv. 27.*

Hedge up my way with thorns, and make a wall, that I may not find my former paths to evil. *Hos. ii. 6.*

Keep back thy servant from presumptuous sins, let them not have dominion over me: then shall I be upright, and innocent from the great transgression.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer. *Psal. xix. 13, 14.*

IV. For Fruits worthy of Repentance.

BRing forth fruits meet for repentance. *Matt. iii. 8.*

This self-same thing, that ye sorrowed after a godly sort:—Behold! what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge, or punishing of yourselves. *2 Cor. vii. 11.*

If

If the wicked restore the pledge, give again that he hath robbed, and walk in the statutes of life without committing iniquity: none of his sins shall be mentioned to him, he shall surely live, he shall not die. *Lev. vi. 2, 3, 4, 5. Ezek. xxxiii. 15, 16.*

If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. *Matt. v. 23, 24.*

Forgive, and you shall be forgiven. *Luke vi. 37.*

If ye forgive men their trespasses, your heavenly Father will also forgive you.

But if ye forgive not men their trespasses, neither will your father forgive your trespasses. *Matt. xi. 14, 15.*

Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor. *Dan. iv. 27.*

Thine alms are come up for a memorial before God. *Acts x. 4.*

They lay up in store for us a good foundation against the time to come, that we may lay hold on eternal life. *1 Tim. vi. 18, 19.*

Blessed are the merciful, for they shall obtain mercy. *Matt. v. 7.*

He shall have judgment without mercy, who hath shewed no mercy; but mercy rejoiceth against judgment. *James ii. 13.*

V. *For Pardon of Sins, and ground for the
Hopes thereof.*

ENTER not into judgment with thy servant,
for in thy sight shall no man living be
justified. *Psalms cxliiii. 2.*

If thou, Lord, shouldest mark iniquities;
O Lord, who shall stand?

But there is forgiveness with thee that thou
mayest be feared.

With the Lord is mercy, and plenteous
redemption. *Psalms cxxx. 3, 4, 7.*

He knoweth our frame, he remembereth
that we are but dust; and pitieth those that
fear him, as a father pitieth his own children.

Psalms ciii. 13, 14.

Likewise, the blood of Jesus Christ his
Son cleanseth us from all sins. *1 John i. 7.*

The chastisement of our peace was upon
him, and through his stripes we are healed,
Isa. v. 3, 5.

And if any man sin, we have an advocate
with the Father, Jesus Christ the righteous,
and he is the propitiation for our sins.

1 John ii. 1, 2.

For him hath God exalted, to give re-
pentance, and forgiveness of sins. *Acts
v. 31.*

And that repentance, and remission of
sins should be preached in his name among
all nations, beginning at Jerusalem. *Luke
xxiv. 47.*

This

This is a faithful saying, and worthy of all acceptation, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

He came not to call the righteous, but sinners to repentance. *Matt. ix. 13.*

And there is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. *Luke xv. 7.*

Create in me a clean heart, *therefore*, O God, and renew a right spirit within me.

And hide thy face from my sins, and blot out all mine iniquities. *Psalms li. 9, 10.*

VI. For Comfort in the same.

PURge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Make me to hear of joy and gladness, that the bones which thou hast broken may rejoice.

Restore unto me the joy of thy salvation, and uphold me with thy free spirit.

Then will I teach transgressors thy ways, and sinners shall be converted unto thee. *Psalms li. 7, 8, 12, 13.*

Blessed are they that mourn, for they shall be comforted. *Matt. v. 4.*

He will speak peace to his people, and to his saints; but let them not turn again to folly. *Psalms lxxxv. 8.*

I said

I said I will confess my transgressions to the Lord, and thou forgavest the iniquity of my sin.

For this shall every one that is godly pray unto thee in a time when thou mayest be found. *Psalms xxxii. 5, 6. Psalm cii. 17, 18.*

Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplications; the Lord will receive my prayer. *Psalms vi. 8, 9.*

P R A Y E R S.

I. Prayers upon the several Parts of Repentance, in particular and distinct Forms.

I. *A Confession of Sins.*

I.

O Almighty and most gracious Lord, look in mercy upon me the meanest of thy servants, who am less than the least of all thy mercies, and have deserved the heaviest of thy judgments, and am not worthy to lift up mine eyes to the place where thine honour dwelleth.

I am a sinner, O Lord, yea, a sinner altogether, [and one of the chief among sinners.] I was born in sin, and ever since have

have led a life suitable to that beginning. For, to the shame of my face, and to the praise of thy long-suffering, O Almighty God, I do here, with a truly humble and contrite heart, confess to thee, That I have shamefully neglected and let alone those good things which I ought to have done; and have done those evil things which I ought to have forborn. Of both these I am heinously guilty, both in thought, word, and deed. And have wickedly incurred the same, against the innumerable endearments of thy mercies, and terrors of thy judgment; against all the good motions of thy grace, and against the many seasonable admonitions which I have had from spiritual advisers, and against the voice and strugglings of my own conscience. I have done these things, O Lord, and have continued to do them, repeating the same many times; yea, alas! too many of them in ordinary course; yea, and that after my own manifold and solemn promises and engagements, that I would offend therein no more.

Lord, be merciful to me a miserable sinner.

II.

AND in all these transgressions, O righteous Father! I have acted as a most impudent sinner, flying in the face of an infinite Majesty; and passing all these heinous affronts, where I owe the utmost love and reverence. And, as a most presumptuously

ously venturous and daring sinner, provoking that power which cannot torment, and utterly destroy me at its pleasure.

Lord, be merciful unto me, a bold and presumptuous sinner.

III.

I Have therein dealt most disingenuously and ungratefully, O merciful Lord! rising up against thee, the Author of all my blessings; and flying in the face of that mercy which fosters and sustains me, even whilst I am thus basely affronting and despising it; and which is heaping new obligations upon me every moment. Under all these grievous offences, I have first begged thy patience, and then fallen to abuse it. I have first prayed to be spared, and then turned basely to provoke thee, after thou hast spared me; and have abused all thy mercies, to an opportunity of committing more offences, and of returning hatred, where I have received the greatest and most endearing love.

Lord, be merciful unto me, a base and ungrateful sinner.

IV.

YEA, O holy Father! I have therein dealt falsely and deceitfully with thee, promising obedience, whilst I am in need of thy mercies, but practising none after once I have received them. In the midst of all my pretences to honour and honesty, and
regard

regard to my word amongst men; I have been wretchedly careless, of dealing honourably or justly with thy divine Majesty, and of keeping my word with thee; though thou art always faithful, and canst not fail in the least tittle of thy word with me.

Lord, be merciful to me, a false and faithless sinner.

V.

AND in all this, O my dear God, I have done most foolishly; all this while madly hindering and resisting my own everlasting mercies, peace, and safety; and instead thereof, making a covenant with hell, and securing and hastening on mine own eternal misery, and heaping up sorrows, which never can be born, and which admit of no remedy.

Lord, be merciful unto me, a blind and desperately foolish sinner.

VI.

SO that in myself, O most righteous Lord! I am nothing but sin and misery. My past life can shew nothing for which thou shouldest accept me. Nor can I reasonably expect that thou shouldest give heed to my word, or trust me when I promise to do better, having so frequently and shamefully broke my word with thee already.

But, O Almighty and most gracious Father! Thou hast mercy enough to pardon all

all my wickedness, and grace enough to establish all my promises, and to keep me true to them; and to thee alone do I fly for both. I do not justify, nor excuse my wickedness, but utterly condemn it, and condemn myself for the same. It is forgiveness, O Father! that I seek; and it is merely from thine abundant mercies, and for my dear Saviour's infinite merits, that I hope for it. O thou who forgivest sinners, forgive me a great sinner. [*The greatest of sinners.*] O thou great physician of souls, who curest sinners, cure me, who seek to thee alone for remedy against all my sins. Rescue me from the power and bondage of my own corrupt lusts, by the greater power of thy grace; and deliver me, good Lord, from doing ill, and from all tormenting fears of suffering thine eternal wrath and vengeance for the same, through the merits and mediation of thine only Son, and mine only Saviour and Redeemer, Jesus Christ. Amen.

Other forms of confession are added afterwards; whereof the Penitent may serve himself, and wherewith he may suit his spirit, as he sees cause.

2. *A Profession of godly sorrow for sins, and of resolutions of new obedience.*

I.

“ I Call my ways to remembrance, O Lord, “ wherein I have defiled myself.” *Ezek.* xx. 43. and remember them with a troubled heart. “ My evil doings are daily before “ mine eyes.” *Psalms* li. 3. and have made me vile and loathsome in my own sight, as they have done in thine. They are a burden upon my spirit, a “ fore burden, and too “ heavy for me to bear.” *Pf.* xxxviii. 4.

But now, O my God, with a penitent heart I turn from them, and resolve by thy grace to cast away all my transgressions, which are most highly displeasing both to thee and to myself. From this day forward I am fully purposed to forsake them. O thou my God, “ let them not be my ruin.” *Ezek.* xviii. 13.

God be merciful to me, a returning sinner.

II.

AND from them, O holy Father, which are the shame and sorrow of my life, I turn to thee, who art the glory and comfort, and shalt ever be the guide and governor thereof. I turn to thee with a “ broken and “ contrite heart.” *Psalms* li. 17. O receive and comfort it, and despise it not. I return to thee with my whole heart, and make no reserves,

reserves, nor will retain any allowance of any of my former Sins, no not of those which seemed most delightful or serviceable unto me, and are hardest to part with.

"I remember, O Lord, from whence I am fallen, and resolve, by thy help, to do my first vows." *Rev. ii. 5.* "I will make haste to do them, and not delay to keep thy commandments." *Psalms cxix. 60.* I beg no greater mercy than to be found stedfast in thy ways, nor shall account any thing to be so great favours to me, as those which serve to keep me in the same. I will most heartily thank thee, O thou faithful guide and keeper of returning souls, if thou wilt be pleased to "hedge up my way with thorns," or with any worldly difficulties, that may keep me from "finding my way to my former vanities." *Hos. ii. 6.* For it is the unfeigned desire of my heart, and shall be the great endeavour of my life, above all things to keep true to thee; and my chiefest prayer to thee is, to keep me from falling any more from the way of thy fear, or from forfeiting thy mercy.

God be merciful to me, a returning sinner.

III.

AND having now, by thy grace, these holy thoughts and purposes in my heart, I earnestly beg of thee, O blessed author and finisher of all grace, that I may

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never

never lose them. I give my heart to thee, and humbly pray, that it may be always in thy hands, since it is so unconstant in what is good, and prone to turn aside to what is evil, when it is in mine own keeping. O Father, keep it stedfast and unalterable in thy ways. "Let it not be inclined to any evil thing," nor lean towards any of my former vanities. *Psalm xli. 4.* "Keep mine eyes from beholding wickedness," and mine ears from listening thereto. *Psalm cxix. 37.* Let not "my lips utter any thing that is ill," nor my feet move a "step in any of the paths of death." *Psalm cxli. 3. Prov. iv. 27.* But hold my whole spirit, soul, and body, in the ways of thy fear; and continue me under the comfortable hopes of thy favour; through Jesus Christ, my blessed Lord, and only Saviour. *Amen.*

3. *A Profession of the Fruits of Repentance, and the Conditions of Forgiveness.*

I.

I Have sinned grievously, O Lord, but I am angry at myself for my Sins, and desire to prevent thy justice, and to take revenge upon my own head for my transgressions. And however disposed and easy I was to be drawn aside before, yet now thou hast filled my heart with such a godly sorrow and compunction for my sins, as begets

begets in me a vehement desire, and godly care, to sin no more.

By the help of thy grace, O merciful God, I am ready now to walk in those statutes which I have formerly transgressed; *Ezek. xxxiii. 15.* and to give again whatsoever I have at any time unjustly taken away; and to make full amends to the utmost of my Power, for all the wrong and damage which I have ever done to any*. And where, either by my example, or by my counsel and persuasion, or by my importunities, I have tempted others, and drawn them into sin, it shall be the study and care of my life, to make them sensible of the heinousness and extreme danger thereof, as, through the blessing of thy grace, I am to recover them out of the same†.

* Particularly, &c. here name particulars.

† Here name particulars, [particularly, &c.]

God be merciful to me, a returning sinner.

II.

I Am contented, O holy Father, to submit myself to those who have just cause to be offended with me, and to use all fair ways of reconciling myself to them, before I hope for reconciliation and peace with thee

* Particular-
ly, &c.

thee*. I freely forgive all those
that have trespassed against me,
and with good will offer them
my pardon, as I most heartily desire

† Particular-
ly, &c.

thine†. And my hearty desire
and purpose is, to study doing
good to my brethren in their
needs, that I may not be held unworthy to
receive it from thee in mine own; and to
shew mercy to others, that I may not be
ashamed to ask it for myself; and that the
rigorousness and unrelenting hardness of my
own dealings towards them, may not deprive
me of the favourable indulgence, and merciful-
fulness of thy dealings towards me.

*God be merciful to me, and forgive me, a
merciful and forgiving Sinner.*

III.

I Have no hope in myself, O gracious
Lord, but only in thy mercy. Nor any
expectation of the same, through my de-
servings, but merely through thy blessed
Son's infinite merits. Nor rest my soul upon
any "other name given among men," *Acts iv.*
12. whereby thy justice may be satisfied, and
my sins expiated, but on his alone.

*God be merciful to me, a great, but an humble
and believing Sinner.*

IV.

IV.

I Am heartily sorry for all the sins which I can call to mind, and do yet know myself to have been guilty of, and am fully purposed by thy grace, as far as I can, to amend them. And I am truly desirous to discover all the rest, which are yet hid from me, that I may be as particularly sorry for the same, and amend them too. And I humbly and earnestly pray thee, O Father of mercies, that for Jesus Christ's sake, thou wouldest be pleased to accept this my repentance. Receive it, O Lord, according to the riches of thy mercies, and supply whatsoever is wanting therein by the power of thy grace: And place me among the number of those who are truly contrite for all their evil ways, and whose repentance has prepared them for the free and full remission of all their offences, through the merits and mediation of Jesus Christ our Lord. *Amen.*

4. *A Prayer for Pardon of Sins.*

O Holy and most merciful Father, spare me, thy poor sinful, but repenting creature. Spare me, good Lord, spare me, and let me not perish in my sins, now I am heartily troubled and sorry for them; but
 B 3 through.

through thine infinite mercies, find pardon of the same.

I am a sinful person, O Lord: But thou, blessed Jesus, art "the Saviour of sinners." *1 Tim. i. 15.* And thy coming into the world was "to call sinners to repentance." *Matt. ix. 13.* Lord, I come and repent at thy call; cast not me and my repentance away from thy presence.

I have gone astray, and am very defective in my return home, through the frailty of my flesh. But thou, gracious Lord, considerest our frailties. Thou "knowest our frame, and considerest whereof we are made." *Psalms ciii. 13.* O be not "extreme to mark mine offences," *Psalms cxxx. 3.* nor to exact rigours in my repentance of the same; but for Christ's sake make me all needful and favourable allowances.

Now I have found the way to thy fear, let me find the comforts of thy mercy. I have a truly "contrite heart, O Lord, despise it not." *Psalms li. 17.* My spirit "is broken, and trembleth at thy words; O Lord, revive it." *Isa. lxvi. 2. &c. lvii. 15.* It is heavy laden and wearied with my sins; O my God, give it ease from the same. *Matt. xi. 28.* "Pity me, O Father, as a father pitieth his own children." *Psalms ciii. 14.* Receive me as the offended father did the returning prodigal. *Luke xv.* Though

Though I was lost, yet now, by the blessing of thy grace, I am found again. *Verse 32.* O welcome thy lost sheep when it returns home; *verse 4, 5, 6.* and let there be joy in heaven on the repentance of me, a lost sinner, *verse 7, 10.*

"O let the blood of Jesus cleanse me from all my sins." 1 *Joh*n** i. 17. Let his intercession for me in thy presence, make my peace, and appease thy wrath. Shut not thine ears against the voice of his blood, nor be deaf to his mediation, but hear him, my Advocate, for my pardon. And let me find the forgiveness of all my sins, that thy troubled and trembling servant may have peace, and that thou mayest be sought unto, and feared, and served by sinners, who will return unto thee in hopes of thy grace and pardoning mercy, through Jesus Christ, our Lord and only Saviour. *Amen.*

Two Collects in the Office of COMMUNION.

I.

O Lord, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

B 4

II.

II.

O Most mighty God and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved; mercifully forgive me my trespasses; receive and comfort me, who am grieved and wearied with the burden of my sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare me therefore, good Lord, spare me, whom thou hast redeemed; enter not into judgment with thy servant, who am vile earth, and a miserable sinner; but so turn thine anger from me, who meekly acknowledge my vile-ness, and truly repent me of my faults, and so make haste to help me in this world, that I may ever live with thee in the world to come, through Jesus Christ my Lord. *Amen.*

5. *A Prayer for Peace of Mind, and Comfort upon the same.*

LET me have thy peace, O gracious Father, and comfort my trembling and broken heart with the hopes thereof. Cause me "to hear the voice of joy and gladness," *Psalms* li. 8. and revive me with the assurance of

of thy love. O that I may be able, from mine own experience, to speak great things of thy readiness to receive and comfort returning sinners; and thereby draw back others to thy service, who are still running astray from the same. O that by seeing thy goodness upon me, "every one that is godly" may seek to thee in their distress, and find mercy, as I have done. *Psalms xxxii. 6.*

But, Lord, having found thy mercy to poor sinners, let me not abuse it, or presume upon it. Let me not take heart to repeat my sins, because thou art ready and glad to grant forgiveness. When thou hast spoke comfortably to me, make me careful "to sin no more, lest a worse thing come upon me;" *John v. 14.* but to keep on in all holy and thankful obedience unto thee, and never "more return to folly." *Psalms lxxxv. 8.* Let the sense of thy mercies, O my God, serve no other use in me, but to encourage my repentance; and to support me in thy fear, till I come, at length, to enjoy thy eternal favour, through Jesus Christ my Lord. *Amen.*

For Peace of Mind, and favourable Allowances, and Hopes of Mercy, the Penitent may have more particular Provisions, if he is desirous thereof, in the OFFICE for one troubled in Mind.

II. Prayers for the Confession of Sin, and Repentance of the same, in one continued Form.

1. *A Form and Confession of Sins, and of Repentance for the same.*

I.

O Almighty and most righteous Lord, I do here with grief of heart, and with shame and deep humility, confess unto thy dreadful majesty, that my sins are exceeding many and great, and have been frequently repeated.

I have oft-times transgressed out of ignorance; O that I could not say, careless ignorance, under opportunities of knowledge; yea, or affected ignorance, espoused for earthly ends, against light and clear evidence; which was enough to shame and silence me, though not to gain and convince me. But I have transgressed oftner out of negligence, worldly fear, or desire; yea, alas, too oft out of presumptuous wilfulness, condemning the evil whilst I was doing it, and offending wittingly, and with checks and convictions to the contrary*. And these

* Especially,
Ec. here men-
tion particulars.

sins I have been drawn to, against all the endearments of thy mercies, and all the alarms and louder warnings of thy punishments;

ments; against all the rebukes and strivings of thy grace, and of my own conscience, and of other faithful and seasonable admonishers. And against all mine own purposes and engagements deliberately made, and solemnly professed, and frequently repeated, that I would offend therein no more.

Lord be merciful to me, a great and wretched Sinner.

II.

BUT thou, O blessed Jesus, by making thyself a sin-offering for us, art come to take away the sins of all, who truly repent thereof. And, O merciful Lord, though my sins are many and grievous, yet I do not desire to overlook them, but would gladly see and discover them all, that I may penitently bewail and forsake them. And O that no corrupt Passions, nor love of worldly or carnal interests, may ever bias me, or blind my eyes from seeing of the same, whilst there is space left me to repent of them. And as for those sins which I do know myself to be guilty of, I do not cover, but with shame confess them; I do not justify nor excuse, but condemn myself for the same.

I stand thereby guilty, O Lord, of the highest disobedience against the strictest obligations;

gations; of wretched disingenuity and unthankfulness, against the most endearing mercies; and of most stupid folly, against my own clearest, highest, and most lasting interests, throwing away thy favour and future joys, for empty shows and shadows, and a blessed eternity for moments of vanity.

I reflect on all this, O merciful God, with bitterness, and with a spirit wearied with mine own ways. I see and lament mine own folly, and abhor mine own vileness on account thereof. I wish with all my soul, that those sins had never been done, and would take any way to undo them, and most earnestly desire, and fully purpose by thy grace, that I may do so no more.

God be merciful to me, a Self-condemning and Repenting Sinner.

III.

LORD, I am burdened and heavy laden with my sins, O do thou, who callest out to the heavy laden to seek refreshment at thine hands, give me ease. *Matt. xi. 28.* I confess them, and desire above all things else, that I may utterly forsake them: Let me, according to thy promise, find mercy. *Prov. xxviii. 13.* From mine heart I forgive all persons who have offended me, even my bitterest enemies, and most earnestly intreat thee, that thou wouldest forgive them:

O do

O do thou, who offerest forgiveness to those who earnestly pray for it, for Jesus Christ's sake, forgive me. *Matt. vi. 14, 15.* I repent unfeignedly of all my sins, and am ready to make all just amends, at least as far as I am able, to any whom I have ever injured, whether they be of low or of high degree, or even the highest of all. O God of all grace, perfect my repentance, and accept it, and blot out all my misdeeds, as thou engagest to do unto all those who sincerely repent of the same. *Acts iii. 19.*

I know, O blessed Jesus, that "there is no name but thine, whereby I can obtain pardon. *Acts iv. 12.* And I trust only to the fulness of thy merits, and to the faithfulness of thy gracious promises, and to the abundance of my heavenly Father's mercy and loving kindness, to me a great and miserable, but an humble, contrite, penitent sinner. Forgive them all, O blessed Father, remembering not my deservings, but the pitiable-ness of my weakness, and thy dear Son's infinite merits, and thine own boundless mercies and most precious promises. Let me here have thy peace, and be admitted hereafter to stand for ever in thy presence, for our Lord Jesus Christ's sake. *Amen.*

2. *A shorter Form of Confession, and Repentance of the same.*

O Almighty and everliving God! I thy sinful wretched creature, do here with shame and grief of heart bewail and confess my manifold sins, which either this day, or at any time heretofore, I have been guilty of against thy divine Majesty, either in thought, word; or deed; by omitting what I ought to have done, or by committing what I ought not to have done; against thee, my neighbour, or myself. Sinning in all these kinds against thy mercies, and thy judgments; thy spirit, and thy awakening providences; against my own vows and resolutions, yea, and oft-times against the checks and calls of my own conscience; oft-times without any pretence to palliate them to myself, and always without any to excuse and justify me at thy righteous bar. And by these ways, O great and dreadful God, am I, who at best am nothing, become far worse than nothing, an object of thy most deserved wrath, and eternal damnation.

But thou, O merciful Father, hast sent thine own only Son into the world, "to seek and save that which was lost;" *Luke xix. 10.* and when once he returns back, thou art ready, not only to receive the prodigal

digal son, but to "run out and meet him, and rejoice over him." *Luke xv. 20. &c.*

Lord, I repent of all my sins, from my very heart, and am ashamed of myself, and grieved that ever I committed them. I earnestly desire to do better for the time to come, and firmly purpose, by thy help, to labour in the same. And I most humbly and heartily implore thy grace, to keep me always in this mind, and never to suffer me wilfully to relapse into the ways of wickedness again. I am heartily offended with myself, be thou no longer offended with me. Cleanse away the guilt of all my sins, O gracious God, by thy dear Son's most precious blood, and slay the power and dominion of them by his Spirit, that "being made whole, I may sin no more," *John v. 14.* nor, "return, after I am washed, as the dog to his vomit, or the sow to her wallowing in the mire." *2 Pet. ii. 22.* Grant this, O merciful Father, for thy dear Son, and my only Saviour, Jesus Christ's sake. *Amen.*

3. *A particular Enumeration of Sins, in a large Form of Confession and Repentance of the same.*

I.

O Lord, most holy and terrible, who art most pure in all thy ways, and a consuming fire to all unrelenting sinners, my manifold

manifold and great transgressions make me both ashamed and afraid to appear before so holy and just a Majesty.

Lord, how unlike am I to that image of thine, wherein at first thou madest man; and how far have all the powers of my soul fallen from what they should be? My mind is overspread with blindness and ignorance, folly and false reasonings, and spends itself upon vanity and unprofitable thoughts. It is loth to fix upon good things, and very apt to forget them, and to lose that tenderness and quick sense of duty, which should make thy laws to reign in me. My heart is so averse to what is good, and so stubborn and refractory, that it is hardly brought to resolve upon those ways which my conscience tells me are my duty; and so wavering and inconstant withal, that when it doth resolve well, it doth not stick to it with any certainty. My affections are forward and violent in pursuit of earthly things, but very slow to be engaged in thy service; and when once engaged therein, soon weary of the same.

Lord, be merciful to me, a miserably corrupt and depraved creature.

II.

AND, besides this proneness of my nature, O righteous God, to what is bad, to make me still more lowly in my own

own sight, I have little strength of holy inclinations, or obedient dispositions, which should restrain me from following, and giving way to the same.

O how little is there in my heart of that holy fear which should withhold me from giving thee any offence; of that love, which should make me imitate thy glorious excellencies; of that thankfulness, which should make me return answerably for all thy mercies; or of that joy in God, which should turn religion into a delight, and make me take all opportunities of conversing in that place whilst I live, where I desire to be when I come to die.

I am not duly provident to prevent temptations; nay, alas! I am too oft delighted in them, and pleased to dwell with them, and love the near approaches of sin, and to be put into opportunities, yea, and sometimes almost the necessity of evil-doing. And when at any time thou hast thought fit to cast me upon trials, I have not been sufficiently watchful, active, and unwearied in withstanding them. I am easier, O most righteous Lord, in hearkening to my own wicked lusts, than to the good motions of thy holy Spirit, and to the dictates of a pious conscience; and hereby have omitted many duties, and have been led into many sinful thoughts, and evil or indecent speeches,
and

and unrighteous actions, which now I do with grief lament, and am utterly ashamed of.

Lord, be merciful to me, a frail, naked, and sinful creature.

III.

HOW seldom have I been, O holy Father, in devout reflections! How irreverent, insincere, and lifeless in my prayers! How careless in observing thy manifold and great mercies! How hard sometimes to be reconciled to thy will, and to own the wisdom and goodness of thy orderings! How faint and languid in believing, and relying on thy promises, when I have stood most in need thereof, and danger has threatned my duties! How fearful to expose myself in owning of thy injured name or cause, and in shewing a concern and zeal for thy service! Nay, how faithless to my own vows, when I have promised to make up defects, and to shew greater care and watchfulness in amending these, or any other offences!

Lord, be merciful unto me, an unbelieving, indevout, and ungodly Creature.

IV.

AND, besides all these offences against thee, my God, how many ways have I trespassed against my brethren also!

In bargaining, and acts of justice, how apt am I to lean to my own profit, and to press upon my neighbour's?

In opportunities of charity and good offices, how is my affection in doing good straitened, by too quick an eye to mine own ease and interest?

In conversation, how prone am I to take opportunities of instilling my own praise, and of detracting from the praise of others?

How liable is my heart to give way to discontents; to harbour uncharitable surmises, yea, sometimes of those who are the proper objects of charity, and stand in need of my relief or assistance? To grow impatient and angry, upon any provocation, and in such anger, to utter some indecent, bitter, or reproachful words, especially to my inferiors; and to retain such resentment of their offences, as renders me either prone to return ill offices, or, at least backward to shew kindness to them, on any fit occasion, afterwards.

I am still offending, O almighty Lord, either by uncharitable provocations, or sinful compliances, or by negligence and remissness in governing myself, or my dependents; or by irreverence and undutifulness to my superiors; or by want of affection, fidelity, or due regard to my relations; or by proud thoughts, or vain-glorious speeches,

speeches, or harsh censures; or by lust, anger, envy, peevishness, sinful fear, mistrustful care, covetous desire, or some other inordinate or unlawful passions; or by being guilty of some thoughts, words, or actions, which are contrary to thy laws, and to that excellent pattern of all virtue, which my dearest Lord hath set me to walk by.

Lord, be merciful to me, an unrighteous, selfish, proud, and impatient creature.

V.

THESE, O most great and just God, and many others, which I am not able to recount, are mine offences: Which I have committed, several of them ordinarily, others frequently, and all of them, even those which most seldom, yet, alas! too often, either by the frailty and violence of my Passions, or by my ignorance, negligence or wilfulness; against all the endearments of thy mercies, and the terror of thy judgments, and all the warnings of thy providence, and the suggestions of thy Spirit, and the bonds of my own most solemn vows and promises; and against all other methods of thy preventing, assisting, and recovering grace, which should have kept me from them. All these my transgressions testify against me, and my own conscience

conscience accuseth me; and thou, holy Lord, art an upright judge, who wilt do justice, and not justify a sinner in any wickedness; and whither then shall my guilty and fearful soul fly?

But thine own dearly beloved Son, O gracious God, hath paid his life a ransom for my sins, and through the merits of his blood, thou art most ready to embrace a returning penitent, and to make thy mercy glory over judgment. O Lord, I repent of all these my sins, from my very heart, and freely forgive all who have trespassed against me, as I now desire that thou wouldest freely forgive me. O suffer me not to be swallowed up, either in death or despair; but in the multitude of thy mercies do away all mine offences, and give me comfort and peace of conscience, that being cleansed from all my sins, I may serve thee with a quiet mind.

Consider my weakness, O Father of mercies, and how frail my nature is. And that, frail and sinful as I am, I am still the work of thine own hands, and am called upon by thy name. And how I am heartily ashamed, and sorry for what I have done, and for Jesus Christ's sake, the Son of thy love, do earnestly implore thy pardon. And how the Saviour of the world died to save sinners, and how thou art my Father, and I thy son in Christ Jesus. Accept me,

me, therefore, good Lord, in thy beloved: Forgive me freely all that is past, and, keep up in me, by thy Spirit, such vigour of holy resolution, and such watchfulness and circumspection for the time to come, that I may never return to them again.

I know, O gracious Father, the falseness of my own heart, and the instability of my spirit. But it is not in myself, but in thee, that I trust. My faith is in thine almighty aid, which thou hast bountifully promised, and which thy Son has dearly purchased for us with his most precious blood. O let that always be my guard, and then my sins shall no more prevail over me, but I shall finish my days in thy righteousness, and rest at last in thine everlasting peace, through Jesus Christ my only Saviour and Redeemer. *Amen.*

4. *Another particular Enumeration of Sins, and Repentance of the same, in a short Form.*

I.

O Almighty Lord, I thy poor creature, who am a vile and miserable sinner, do here in great humility lament before thee, and am most heartily ashamed and troubled, for my having lived so long in the world, as through thy mercy I have done, and yet having done so little good
in

in it, and being still so unfit to leave it, and so little qualified for a better.

I am grieved, O blessed God, for having lived so long a stranger to thee, and for my loving and obeying thee no better, and having no greater zeal for thee, since by thy grace I have been brought to know and fear thee.

For all my neglects of thy service, and for my insincerity and unaffectedness in performing it. For all the lightness and evil wanderings of my thoughts in my prayers, and my great and daily unthankfulness for thy great and innumerable mercies; for my solicitude about worldly things, and my distrust of thy paternal care and sure promises.

For all my negligence, yea, and averseness in studying and learning thy holy will, and all my remissness and forgetfulness in doing it, and for all the defects and difficulties which I have ever found in suffering and submitting to the same.

For all my corrupt averseness [and shameful refusal] to take up thy cross, and preferring worldly ease and interest before a good conscience; and for having chosen at any time, rather to part with the way of thy truth and righteousness, than to follow thee, O holy Jesu! in patient and faithful suffering for the same.

For all my prophanations of thy sacred name, by irreverent use thereof;

* This to be used or omitted, as the penitent's need requires. [** especially by careless and common swearing; but most of all by the horrible wickedness of false or faith-*

less oaths.]

For all which, all other my offences of this kind, which either I can remember, or have forgotten, Lord, be merciful to me, a contrite Sinner.

II.

I Am troubled, O Lord, for all the discontentedness which I have ever shewn with my own condition, and for all the envy and evil eye which I have cast upon the happier lot of other men. For all the pride of my heart, and all the sinful lightness of my spirit, and for all my immoderate love of this world. For all my unclean thoughts, and unchaste carriage, and for all the unthankfulness, or uncharitableness, or intemperance, which I have ever shewn in my use of outward enjoyments.

For all which, and all my other like offences, which either I can remember, or have forgotten, Lord be merciful to me, a contrite Sinner.

III.

I Am heartily sorry, O holy Father, for all my deceitful and insincere expressions, and feigned or faithless promises; for my having at any time divulged secrets which I ought to have concealed; or dissembled things which I ought openly to have professed; for all my unjust and hard censures, and for all my detracting speeches against any of my brethren.

For all the advantage which I have ever taken of the ignorance, and for all the sport and pastime which I have ever made with the folly and weakness of my neighbours. For all my covetous desires, and all my wrongful gripings, or hard dealings towards any, whom I have at any time been concerned withal. For all the over-reaching which I may have been guilty of, [in *Gaming*, or other ways] and for all the excesses and offences of my recreations.

I lament, O Lord, for all the countenance which I have given to other mens sins, or compliance with them, or neglect to reprove the same, when I had an obliging call so to do. For all the provocation which I have ever given others; and for all the sinful passion which I have ever shown, and opprobrious speeches which I have

have ever used, and ill-will which I have ever retained towards them, when at any time they have provoked me. For all the ungrounded jealousies, and evil and uncandid surmises, and for all the back-bitings and evil-speakings, which I stand guilty of towards any. For all my deafness to the cries, or narrowness of heart in relieving the wants of the poor and needy.

For all which, and all my other offences of the like sort, which either I can remember, or have forgotten, Lord, be merciful to me a contrite Sinner.

IV.

I Humble myself before thee, O almighty God, for all my irreverence, disloyalty, or breach of faith and due obedience, whereby I have trespassed against those, who have had the right to reign over me. For having ever offered a deaf or disobedient ear to my ghostly rulers; for all my undutifulness to my parents, or unkindness to my wife, [*or husband*] or remissness in governing my dependents, and training up all that serve, or are any way subject to me, to fear and serve thee. For all the evil thoughts of my heart, and sinful words of my mouth, and unrighteous
actions

actions of my life, wherein I have grievously offended thee, either this day, or at any other times.

For all these, and all other sins, O almighty and most righteous Lord, which either mine own heart, or Thou, who knowest better than my heart, seest me to be guilty of, I am sorry at my very soul, and here humbly confess them before thee, with shame and a broken spirit, and with stedfast resolution, by thy grace, to watch and strive against them for the time to come. Where I have wickedly broken thy statutes, my study shall be religiously to keep them. And where I have done wrong to any person, I am ready and willing, according to the utmost of my power, to repair the same.

Lord, I repent, increase my repentance; and, for Jesus Christ's sake, pardon me a poor repenting sinner. O let his blood wash me from all my sins, and let his peace rid me of all my fears, and let his Spirit preserve me from all relapses. O that having utterly abandoned all my former evil ways, I may ever henceforward be fixt in thy fear, and be duly disposed for thine eternal mercy and favour, through the merits of my only Saviour and Redeemer, Jesus Christ. *Amen.*

Short Prayers and Ejaculations, for the Penitent to use at any time, as he sees Cause.

EJACULATIONS.

I Am a sinful man, O Lord, *Luke v. 8.*

And mine iniquities are gone over my head, as an heavy burden, they are too heavy for me. *Psalms xxxviii. 4.*

Lord! carest thou not that I perish? *Mark iv. 38.*

Jesus, Master, have mercy upon me. *Luke xvii. 13.*

Thou that camest into the world to save sinners. *1 Tim. i. 15.*

Be merciful to me a sinner. *Luke xviii. 13.*

Thou that takest away the sins of the world. *John i. 29.*

And hast abolished and overcome death. *2 Tim. i. 10. 1 Cor. xv. 54, 57.*

And destroyed him that had the power of it. *Heb. ii. 14.*

Deliver me from the body of sin and death. *Rom. vii. 24.*

SHORT

SHORT PRAYERS.

I.

LORD, I am not worthy to lift up my polluted eyes unto thee. But whither should a wretch in guilt and misery look, but unto the fountain of mercy? Whither, but to a God, whose mercy is greater than our wickedness? to a God, whose property it is to be kind to his enemies; and whose patience to bear our sins, is as great as his power to punish them; and who had much rather be reconciled to us, than take vengeance on us? Whither, indeed, but to thee, O God of all grace and comfort, who shewest mercy on the unworthy, and who art most graciously pleased to fit and qualify them for thy mercy, that so thou mayest bountifully confer it on them, for our Lord Jesus Christ's sake. *Amen.*

II.

LORD, under my heavy load of guilt and misery, I address myself unto thee. But I make no plea, but for thy mercy. Nor have any pretence to claim it, O Father of mercies, but only because I infinitely need it, and because thou lovest to shew

shew it, and art more ready to look at our needs, which move thy pity and tenderness, than at our deserts, which cry aloud to thee for wrath and vengeance upon our heads. And because, unworthy as I am, yet through thine inexpressible love and his, I have a most merciful Saviour, who has borne all the punishment of my sins, to purchase mercy for me a sinner, and who now powerfully intercedes with thee for mercy for me, if, being weary of my sins, I turn to seek and serve thee, through Jesus Christ my Lord. *Amen.*

III.

AND my soul, O gracious God, is wearied out, and filled with the bitterness of mine own ways. I accuse myself, and need no witnesses. I condemn myself, and need no other judge to pronounce me guilty. I punish and afflict myself for all my sins, that I may prevent thy justice for the same. And by thy grace I am resolved to turn from them all, that they may no longer provoke thee: and, as far as I am able, to repair the harm which my brethren have sustained thereby, that they may no longer damnify, or disturb them. Father, forgive me, for I am heartily sorry for all the evils which I have done. Forgive all my sins, for I am fully resolved,

resolved, by thy grace, to forsake them. Forgive me, O dear God, for I forgive others, yea, I forgive all. Do not go to exact punishment of me for my sins; but extend thy mercy and pardon to my true repentance, for my dearest Lord and only Saviour Jesus Christ's sake. *Amen.*

IV.

AND having thus utterly renounced my sins, O holy Father, I desire, above all things, to partake of thy righteousness. Having utterly defaced and corrupted myself, I would gladly be new-made by thee. Having hitherto miscarried, whilst I would be in mine own hands, I desire now to be altogether in thine. I lothe myself, O my dear God, whilst I am without thee: And whatever else I lose, my earnest prayer is, that I may recover thy likeness, through Jesus Christ my Lord. *Amen.*

V.

I Know, O gracious Lord, that I cannot receive this, but from thyself. O therefore be thou the blessed giver, and the gift. I know also, alas! that I am utterly unworthy to have thy divine image stamped upon my soul. But I extremely need it, and I extremely value it; and such thou art

art pleased to account worthy of it. And I dearly love thee, O God, or else I should not be thus desirous to be like thee. And thou lovest to communicate thy goodness; and whom shouldst thou imprint and display it upon, but on those who love thee, and are earnestly desirous of the same?

Hear me, therefore, O my God, and breathe into my heart that spirit which "renews us after thine own image, in righteousness and true holiness." *Ephes. iv. 24.* O thou, who seekest out sinners to make them good, do not reject me now when I seek thee out to make me better. I am poor and naked, O fill me with thy righteousness. My good thoughts are unconstant and changeable, O fix them by thy grace. Set up thy kingdom, O Jesu, in my heart; for to become thy faithful servant is more to me, than to have the empire of this world. Keep me stedfast, O Lord, in serving thee, till thou takest me finally to enjoy thee, through Jesus Christ my blessed Saviour and Redeemer. *Amen.*

VI.

LORD! grant that at all times I may account my sins, yea, all my sins, to be my shame; and make thy laws, yea, all thy laws, to be my rule; and thy blessed will

will to be in every thing my choice and satisfaction. And let thy promises be my hope, thy providence my guard, thy grace my strength, and thy blessed self my portion, both now and in the end, through Jesus Christ my Saviour and Redeemer.

Amen.

THE



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THE
T R I A L
AND
J U D G M E N T
OF THE
S O U L.



THE
T R I A L
AND
J U D G M E N T
OF THE
S O U L,

FOR DISCOVERING THE SAFETY
OF ITS SPIRITUAL ESTATE.

By *JOHN KETTLEWELL*, B. D.

LATE VICAR OF COLES-HILL, IN WARWICKSHIRE.

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THE
T R I A L
AND
J U D G M E N T
OF THE
S O U L:

OR,

Certain Questions or Articles of Examination, whereby the Penitent himself may try and discover the Safety of his own Spiritual State. Or which the Guide of Souls may make Use of, as he sees Cause, in visiting the Sick, and in giving Absolution to them.

WHEN the person whose spiritual estate is to be enquired into is sick, some questions may be premised, touching his due reception of his sickness. And these the minister (when he is the examiner) may begin after the exhortation to the sick, in the office of visitation.

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Questions touching the Sick Persons due Reception of their Sickness.

1. Are you persuaded, that your present sickness * is sent unto you by almighty God ?

* Or when other calamity or affliction, name it.

2. Do you believe and acknowledge, not only his justice, but also his kindness therein, as in a Father's visitation ?

And that all which you now suffer, is far less than you have deserved to suffer ?
And that it is all sent for your good ?

3. Do you therefore submit to it quietly, and without murmuring, because he sent it ?

4. And do you look up to him for assistance and deliverance, and depend upon him to take it off again ?

5. And are you willing that he should do this when he pleases, and contented to wait his time for it ?

6. And do you freely resign yourself up to his disposal, either to continue under your illness, or to recover out of the same, to live or die as he sees fittest for you ?

7. Do you study to be as easy as you can to those who attend or minister about you ; and to receive their well-meant care and services, kindly and thankfully ?

OF THE SOUL. 7

8. Do you now plainly see the vanity of this world, and of all the possessions, pleasures, pomp and splendor thereof, which seemed the most tempting and desirable to you in the time of your health?

And are you fully sensible and convinced now, how little there is in them, and how soon you may be, or are like to be taken from them?

9. Do you desire, therefore, to keep your heart loose, and taken off from the same? And to fix your hopes and desires upon God and heavenly things, which you will always find an help at hand, and a solid comfort in your need?

10. Will you endeavour by God's grace, to hold on in this mind, and still to shew forth the same; if, having by God's blessing recovered your former health, you should come to converse again among these worldly satisfactions, and be enabled to relish and enjoy them?

If that is not done already, I must remind you, as your case requires I should, and as I am directed and ordered to do by the * church, to set your worldly affairs in order, and to take care of a just payment of all you owe, and declare what is ow-

* In the rubricks before the absolution in the office of visitation of the sick.

ing unto you, and to make such clear disposal of the worldly goods you have

8 THE TRIAL AND JUDGMENT

to leave, as may both discharge your own consciences, and prevent disputes, and preserve peace among your friends, who shall survive you.

I must also remind you, according to your ability, to be liberal to the poor, remembering that what is disposed of this way, is laid out upon your own soul; and that this giving to them, is laying up treasures for yourself in heaven.

And after these, the Guide of souls (or the Penitent himself, if the sick man is his own examiner) may proceed to other questions for the Trial of his Estate, in manner following:

Questions for the PENITENT, whereby to try and discover the Safety of his Spiritual State.

When you are passed from death unto judgment, and stand at the great day, to be tried before the dreadful tribunal of Jesus Christ, you will be called to answer to the searcher of hearts, and to give an account of such points as these.

I.

1. **O**F your Faith, whether you have the belief or faith of a christian.

“ Whosoever

OF THE SOUL. 9

“ Whosoever believeth on him shall not perish, but have everlasting life.”

“ He that believeth on him is not condemned : but he that believeth not, is condemned already.” *John* iii. 15, 18.

The articles or points of this belief, or christian Faith, are these :

I believe in God the Father almighty, maker of heaven and earth.

And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried : he descended into hell ; the third day he rose again from the dead, he ascended into heaven ; and sitteth at the right hand of God the Father almighty : from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; the holy catholick church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body, and the life everlasting. *Amen.*

Questions about the belief of them.

1. **D**O you unfeignedly, and from your heart believe the truth of those things which are professed in this creed ?

2. Have you any scruples about any points thereof, or about any other great matters

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matters of religion, wherein you are desirous to have satisfaction?

3. Do you thank God, from your very soul, that you were born and bred up in this belief, and do you desire to die in it?

4. Has it been your sincere care and study, in the course of your life, to order your actions so, and to be so affected with things, as might shew you were real in this belief, and were ruled and acted by a firm perswasion of the aforesaid points?

II.

2. **O**F your *Holy Obedience*, whether you have led the life, or paid the duty and new obedience of a christian.

“ If thou wilt enter into life, keep the
“ commandments.” *Matt. xix. 17.*

“ To them who by patient continuance
“ in well-doing, seek for glory, eternal
“ life.”

“ But to them who obey not the truth,
“ but obey unrighteousness, indignation
“ and wrath, tribulation and anguish,
“ upon every soul of man that doeth
“ evil.” *Rom. ii. 7, 8, 9.*

A brief Recital of the Holy Laws and Duties which we are to obey.

1. Duties toward God.

THIS holy obedience you are to pay, in a due and devout attendance on prayers, (both public and private) and on sacraments.

In thankfully owning God's free bounty, and praising his goodness, for all the good things which you receive by any ways.

In submitting patiently to his holy will under any afflictions, and not grudging at them ;

Nor growing impatient for ease before his time, because they are of his ordering.

In trusting to him, and to his providence, for supplying you in all your wants ;

And for preserving you from any dangers, or for delivering you out of them.

And so trusting to him for them, as never to make use of any sin for compassing the same ; nor to betake yourself to any wickedness, be it what it will, when you have a tempting opportunity thereby to supply or deliver yourself.

In reverencing his holy name ; not using it but with honour and respect, not as a light by-word ;

Nor ever in common oaths ;

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And least of all in false or faithless oaths.

In reverencing also his word and his worship, and any things or persons devoted to him, or commissioned by him.

2. *Duties towards ourselves.*

YOU are to pay it moreover, in humility, or by preserving a just sense of your own faults, defects, and weaknesses;

And not priding yourself on account of any outward things;

Nor being puffed up by any undue conceits of yourself, or with contempt of others.

In chastity, both of the heart, not suffering the fancy to fix upon forbidden objects; or to please itself in being desirous of, or in contriving for any unlawful delights.

And also of the hand, and tongue, and ear, and eye, and of all the outward actions, which are all to be kept clean of all forbidden and impure enjoyments.

In temperance about meats and drinks.

In self-denial and mortification to this world, and in a readiness to part with any of the ease, the interests, or conveniencies thereof, rather than with the ways of truth and righteousness.

3. *Du-*

3. *Duties towards our Neighbours.*

YOU are to pay it likewise, in being just in all your dealings.

In being content with what is your own, and not coveting or taking away your neighbour's right from him, either by force or fraud.

Nor by detaining it when it is unjustly taken, or hindering him of the same.

And by this neighbour, you are to understand every man, whether countryman or foreigner, of high or low condition.

In being faithful to all your promises.

In being true in all your speeches, deceiving none with false expressions ;

And slandering none with false aspersions ;

Nor detracting from any persons real virtues and good actions.

In all the ways of charity towards others, especially the necessitous, giving alms as you are able, or other charitable assistance for their relief.

In candor, or fair interpretation of other mens words or actions.

In not delighting unnecessarily to publish other persons faults, by evil speaking; but seeking rather to cover or excuse them, as we desire may be done by our own.

In

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In meekness and patience under injuries, not bursting out into passion, and opprobrious words upon them.

In forgiveness of the same, and doing good for ill.

In living peaceably yourself.

And in studying to preserve peace among others ; not begetting, or cherishing any misunderstandings between neighbours, and endeavouring to remove them when you find them.

In love, and reverence, and duty to your parents :

And, if need be, in succouring and maintaining them.

In constant respect, loyalty and obedience to your sovereign.

In reverend submission and adherence to the bishops and pastors of Christ's church.

In avoiding schisms and separations, and holding the right faith in unity of spirit, and in the bond of peace.

And in faithful discharge of your duties in any other relations, as of husband and wife, master or servant, or the like, wherein, by the providence of God, you stand placed with others, and mutually indebted.

Questions

OF THE SOUL. 15

*Questions concerning our Obedience to these
Laws.*

1. **H**AS it been the study and endeavour of your life, by God's help, to perform these forecited, and such like duties, though with the infirmities of a forgetful and frail nature?

2. Have you bethought yourself, according as your time and memory will serve you, and called to mind your manifold transgressions and breaches of any of them?

3. After all the discoveries which you have made thereof, no doubt but many of your breaches of the same are still secret; for "who can tell how oft he hath offended?" *Psalms* xix. 12. And are you truly sorry in the general, for all the rest of those breaches, which by your recollection you cannot recover, or call to mind in particular?

4. Where you find, that in any of these, or the like duties, you have hearkned more to wicked and worldly lusts, than to a good conscience, and have yielded to transgress; are you now ashamed of yourself for having done the same?

Especially for having done so, against both the majesty and the mercy of the ever-blessed God that made you: and of an ever-blessed Saviour, who redeemed you
from

16 THE TRIAL AND JUDGMENT

from everlasting death with his own blood, and has prepared joys both endless and unspeakable for you in another world; and of the holy Spirit of God, who is "grieved therewith," *Eph.* iv. 30. and whose infinite love had instilled better things into you, would you have hearkened to his good motions?

And against the sense and convictions of your own mind, which knows you ought not to have done so?

And against your own many, most solemn, and repeated promises to the contrary?

5. Are you now offended with yourself, and sorrowful from the bottom of your heart, that ever you yielded to commit them? And do you wish with all your soul, that they never had been done?

6. Do you earnestly desire, that you may never yield to commit them any more, nor consent hereafter to repeat the same?

7. Are you resolved, by the grace of God, to endeavour so to do for the time to come, [* if it please him to try you still longer, and to raise you up again?]

* This clause when the person is sick

8. Do you believe those precious promises, which God has made us in his holy gospel, to assist and help on such obedient endeavours with his almighty Spirit and grace?

And

And are you fully purposed to put forth these obedient endeavours, in hopes thereof?

9. Are you heartily sorry, that those endeavours have not been more perfect in you hitherto?

And do you truly desire, that they may still grow more and more?

10. Will you be careful to remember these holy purposes, as you shall need the same (if by God's blessing you shall recover from this sickness?)

And will you take it kindly, and be heartily thankful to any who shall put you in mind thereof?

11. Is there any particular sin amongst all these, which lies heavy above the rest upon your conscience, and for which you yet need, and desire more particular direction, comfort and absolution?

12. Besides this repentance for all your wilful or allowed breaches of any of these commandments, are you likewise humbled, and heartily troubled for any breaches thereof by surprize?

Or for any hasty and unconsidered stirrings, and first motions of sinful lusts?

Or for rash words or censures, or wanderings in prayer, and the like?

Though you did not indulge, or antecedently give way to these breaches, yet are you humbled, and heartily troubled for the same,

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same, after once you observe yourself to have fallen into them?

Do you earnestly beg God's pardon thereof?

And are you purposed by his grace, to watch still against them the best you can, for the time to come?

III.

3. **YOU** will be called to give an account of your charity and forgiveness of others.

"If you forgive men their trespasses, your heavenly Father will also forgive you."

"But if you forgive not men their trespasses, neither will your Father forgive you your trespasses." *Matt. vi. 14, 15.*

Questions about this Forgiveness.

1. **DO** you from your heart forgive those who have injured or offended you, as you expect forgiveness of your offences at God's hand?

2. Do you lay aside all ill-will, and all desires and purposes of revenge towards them? And are you ready and resolved, by God's grace, not to shew the same, when

when it shall lie in your way, either to profit or hurt them ?

3. Do you heartily pray that God would forgive them ? And would you be glad to see them made sensible of their offences, and taking the right way to have God's pardon of them, rather than to see them suffering for the same ?

4. Do you remember any person in particular, to whom you would have so much told, or signified in your name ?

If so, do you intend, by God's leave, to have the same signified to them ?

Or who shall do it ? and when ?

IV.

4. **O**F your reconciliation to your brethren, and making restitution for any wrongs which you have done to them.

" If thou bring thy gift to the altar,
" and there rememberest that thy brother
" hath ought against thee ; leave there
" thy gift before the altar, and go thy
" way, first be reconciled to thy brother,
" and then come and offer thy gift."

" Agree with thine adversary quickly,
" whilst thou art in the way with him,
" lest he deliver thee to the judge, and the
" judge to the executioner, and thou be
" cast into prison. Verily thou shalt by
" no

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"no means come out thence, till thou
"hast paid the uttermost farthing."
Matt. v. 23—26.

"If the wicked restore the pledge, and
"give again what he hath robbed, none
"of his sins shall be mentioned to him,
"he shall surely live, and not die."
Ezek. xxxiii. 15, 16.

*Questions about this Reconciliation, and Res-
titution, or making just Amends after In-
juries.*

1. **D**O you desire, that all persons, whom
you have any ways offended, would
forgive you?

2. If you know of any who have had
just cause, either in the way of conversa-
tion, or of business, to be offended with
you, and take things ill of you, are you
ready, where that is wanting to appease
or remove their uneasy remembrance of
the same, by having a signification of
your love carried to them, and of your
desire of their pardon?

3. Do you call to mind any by name, to
whom this should have been done, but
hitherto has not been done? Or to whom
you would have it done?

If so, who shall do it? and when?

4. Do you remember any reparation, or
restitution which you need to make to any
persons, for any wrongs which you have
ever

ever done to them or theirs, either in their lives, their beds, their goods, or their good name; or by tempting them to sin? and if so, Are you prepared (if that has not been done already) to make them all just and reasonable amends?

Or would you have any thing more done, than has been done in any of these cases, where it may be done with more convenience; and may tend to your further comfort and peace?

5. If you have injured any, by tempting and drawing them into sin, or dangerous errors, do you truly desire, if that is still needful to be done, that they may be made sensible of their sins, or errors, as you are, and so put into the way of pardon thereof?

6. Or if, as brethren in iniquity, and companions in sin, you have hardened one another, by sitting at it together, do you desire the same for them? And where you have not done it before, will you endeavour to make them sensible thereof, and seek their recovery the best you can?

7. Would you have any thing sent to them in your name to make them sensible thereof? And if so, when, and by whom?

8. Are you ready to shew mercy as you have the extremest need to ask it, that mercy may rejoice in your behalf against judgment?

9. And

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9. And will you "break off your sins
"by alms-deeds according as God has
"enabled you, and your iniquities by
"giving to the poor?" *Dan. iv. 27.*

If you have been more wanting in it in
time past, will you be more careful and
liberal therein, for the time to come?

And will you still remember, that you
are but God's steward of all your worldly
estate, and must give an account what you
have done out of it for him, as well as
what you have done for yourself? And
will you prepare to give a good account
thereof?

Questions upon the whole.

1. **D**O you believe that almighty God
is ready graciously to pardon all
such believers of the foresaid articles of
the christian faith, as truly repent them,
in this manner of all their sins, and forgive
others, and are ready to seek reconciliation,
and satisfy for all injuries which they
have done, and to shew mercy, and are in
peace and charity with all their neigh-
bours?

2. Do you believe, that he is ready to
do this only for the sake of our blessed Sa-
viour and Redeemer Jesus Christ, and in
regard to the merits of his death, who, by
his dying on the cross for our sins, pur-
chased

chased all this mercy for all truly penitent believers?

3. Are you truly sensible of his exceeding great love therein, and from the bottom of your heart, are you thankful to him for the same?

Know therefore, that although you are a sinner, yet "Jesus Christ came into the world to save sinners." 1 *Tim.* i. 15. Although you have been a lost sinner, yet he is "come to save, and seek after that which was lost." *Matt.* xviii. 11.

Although you have sinned, yet you do not cover your sins, or justify them; but with grief of heart confess them, and condemn yourself for the same. And "if we confess our sins, he is faithful and just to forgive us our sins." 1 *John* i. 9.

You confess them to him with a resolved aversion, and turn away from the same; having by the help of his grace, already forsaken some, and studying and being resolved in heart to forsake all: And "whoso confesseth and forsaketh his sins, shall find mercy." *Prov.* xxviii. 13.

If you have sinned against your brethren, you are ready to submit yourself, and seek to reconcile yourself to them, and to the utmost of your power to make them any reasonable satisfaction. And if a man has first reconciled himself to his brother, "he

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“ he may come to God with a good heart,
“ and offer his gift.” *Matt. v. 24.* “ I
“ he hath repented, and given again what
“ he hath robbed, his sin shall not be
“ mentioned.” *Ezek. xxxiii. 15, 16.*

Whilst with an humble, a contrite, and
a returning heart, you are thus seeking to
the Father of mercies to forgive you your
trespasses, you do from your heart forgive
all other persons, who have sinned against
you, their trespasses: And “ if we for-
“ give men their trespasses, our heavenly
“ Father will also forgive us.” *Matt.*
vi. 14.

As you earnestly seek mercy, you are
ready to show it, and according to your
ability to give alms to the needy. And
“ blessed are the merciful, for they shall
“ obtain mercy, and mercy rejoiceth against
“ judgment.” *Matt. v. 7. James ii. 13.*

Upon such faith, and repentance, and
satisfaction for injuries, and shewing mercy
and forgiveness of others, when they are
sincere and right, our most merciful God
and Saviour will most graciously forgive
us, at the great day of judgment. And he
“ has committed the ministry of recon-
“ ciliation to his ministers,” *2 Cor. v. 18.*
that upon appearance of the same, they
may declare and deal it out, for the
comfort of such truly faithful and penitent
persons here in this world.

OF THE SOUL. 23

And now, upon this profession, which you have here made, of this christian faith, and repentance, and reparation of injuries, and of forgiveness of others, and having charity towards all persons, and of shewing mercy to the miserable, all which you declare is unfeigned, and from the bottom of your heart, do you desire from the mouth of Christ's minister to receive the benefit of absolution?

Then may the Minister, if present, proceed, as he sees fit, to lead the Penitent on in this Form of Confession, taken out of the Office for the Communion.

A Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men, we humbly acknowledge and bewail, and especially this humble Penitent doth hereby acknowledge and bewail, * his manifold sins and wickedness, which † he from time to time most grievously hath committed, by thought, word and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against ‖ him. § He doth earnestly repent, and is heartily sorry for these his misdoings. The remembrance of them is grievous unto him; the burden

B

Or, Her. † Or, She. ‖ Or, Her. § Or, She.
according as the Person is.

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of them is intolerable. Have mercy upon him, have mercy upon him, most merciful Father. For thy Son, our Lord Jesus Christ's sake, forgive him all that is past, and grant that he may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. Amen.

And then pronounce the Absolution following.

A Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, that with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Or, instead of this Form of Absolution, if be think that fitter, he may use the Form in the Visitation of the Sick.

OUR Lord Jesus Christ, who hath left power to his church to absolve all sinners, who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed

OF THE SOUL. 27

to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

After which, the Minister may go on with the Collect that follows the Absolution in the Office of the Visitation of the Sick.

O Most merciful God, who according to the multitude of thy mercies dost so put away the sins of those who truly repent; that thou rememberest them no more; open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, O most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailty; preserve and continue this sick member in the unity of the church; consider his contrition, accept his tears, [assuage his pain, as shall seem to thee most expedient for him.] And forasmuch as he putteth his full trust in thy mercy, impute not unto him his former sins; but strengthen him with thy blessed Spirit: and when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

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And if the penitent is visited as a sick person he may then use the psalm after it.

"In thee, O Lord, have I put my trust,
"let me never be put to confusion: but
"rid me," &c.

But else, instead thereof, he may use these sentences and prayers.

Sentences after the Absolution in the Communion Service.

Hear what comfortable words our Saviour Christ saith, unto all that truly turn unto him.

"Come unto me, all ye that travel and
"are heavy laden, and I will refresh you."
Matt. xi. 28.

"So God loved the world, that he gave
"his only begotten Son, to the end that
"all that believe on him should not perish,
"but have everlasting life." *John iii. 16.*

Hear also what St. Paul saith.

"This is a true saying, and worthy of
"all men to be received, that Jesus Christ
"came into the world to save sinners."
1 Tim. i. 15.

Hear

Hear also what St. John saith.

“ If any man sin, we have an Advocate
“ with the Father, Jesus Christ the righ-
“ teous, and he is the propitiation for our
“ sins.” I *John* ii. 1.

In the Visitation of the Sick.

O Saviour of the world, who by thy
cross and precious blood hast redeemed
us, save this thy servant, and help him,
we humbly intreat thee, O Lord. *Amen.*

In the Communion.

Spare him, O Lord, who hath confessed
his sins unto thee, that he, whose con-
science by sin was accused, by thy merciful
pardon may be absolved, through Jesus
Christ our Lord. *Amen.*

The Collect for the 21st Sunday after Trinity.

Grant, we beseech thee, merciful Lord,
to this thy Servant, and to all thy
faithful people, pardon and peace, that they
may be cleansed from all their sins, and
serve thee with a quiet mind, through Jesus
Christ our Lord. *Amen.*

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In the Visitation of the Sick.

THE almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, and earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. *Amen.*

Unto God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

And the peace of God, which passeth all understanding, keep your heart and mind in the knowledge and love of God, and of his Son Jesus Christ our Lord, and the blessing of God almighty, the Father, the Son, and the Holy Ghost, be with you, and remain in you always. *Amen.*

AFTER all this is done, I would put the penitent in mind of one thing, viz. That the *Holy Communion* is still a further and

OF THE SOUL. 31

and principal means to settle and secure both the pardon and the peace of his soul. The receiving it from the hands of God's authorized minister, acting therein by God's appointment, and in God's name, is the most effectual absolution, and one of the best assurances and seals of pardon. The cup, which he gives the penitent to drink from God, is "Christ's blood for the remission of sins," *Matt. xxvi. 28.* or the remission of sins which he purchased by the shedding of his blood. And the method of the church in the restoration of penitents, was to finish and consummate their reconciliation, by giving them the *Holy Communion*. For, "as oft as sins are remitted or absolved in the church, they receive Christ's body, that the remission of sins which is granted, may be conveyed by his blood, says *St. Ambrose*.*"

And therefore the sick penitent, when he has received the foregoing absolution, would provide well for the peace and comfort of his soul, if, after some respite to recover his strength, or at some convenient time

* *Ita quotiescunque peccata donantur, corporis ejus sacramentum sumimus, ut per Sanguinem ejus fiat peccatorum remissio, Ambros. de Pœnit. l. 2. c. 3.*

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time soon after, when he feels most fit, he would consummate his absolution by receiving the blessed sacrament.

And other penitents, after the use of this office, would do well and wisely to do the same, as soon after as conveniently they can.

And for those who are not yet ready to receive the blessed sacrament, they should continue in the use of this office, and in the practice of the other duties of the Christian life, until they are able to receive the blessed sacrament. And for those who are already receiving the blessed sacrament, they should continue in the use of this office, and in the practice of the other duties of the Christian life, until they are able to receive the blessed sacrament.



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OFFICE

as Troubled in Mind

in Peace and Comfort

THE OFFICE OF THE
SHERIFF OF THE COUNTY OF
MIDDLESEX

1750

THE OFFICE OF THE
SHERIFF OF THE COUNTY OF
MIDDLESEX

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10. The tenth part is a description of the

A N
O F F I C E
F O R

Persons Troubled in Mind,
To settle them in Peace and Comfort.

By *JOHN KETTLEWELL, B. D.*
Late Vicar of *Coles-hill*, in *Warwickshire*.



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Persons Troubled in Mind,
To seek them in Peace and Comfort.

JOHN F. WELLS, B. D.
Pastor of the Church in Warrington.



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OFFICE

FOR ONE

Troubled in Mind.

SCRIPTURES.

Pfalm ciii. v. 8, to 19. Ezek. xviii. v. 21,
to the end. Luke xv. Pfalm cxxx.
Ezek. xxxiii. v. 11, to 20.

1. *For Profession of Trouble.*

"***** Am poor and needy, and my
 "***** heart is wounded within me."
 "***** Psalm cxix. 22
 "***** "Mine iniquities have taken
 "hold upon me, so that I am not able to
 "look up: they are more than the hairs
 "of my head; therefore my heart faileth
 "me." Psalm cxix. 26
 "A 2 "Thou

4. AN OFFICE FOR

" Thou writest bitter things against me,
" and makest me to possess the iniquities of
" my youth." *Job xiii. 26.*

" Lord, why castest thou off my soul?
" why hidest thou thy face from me?"

" The arrows of the Almighty are within
" me, the poison, whereof drinketh up my
" spirit: The terrors of God do set them-
" selves in array against me." *Job vi. 4.*

" Thy fierce wrath hath overcome me: thy
" terrors have cut me off."

" While I suffer thy terrors, I am dis-
" tracted." *Psaln lxxxviii. 14, 15, 16.*

2. Grounds of Comfort 2

1. From the Mercyfulness of God.

" WILT thou break a leaf driven to
" and fro? and wilt thou pursue the
" dry stubble?" *Job xiii. 25.*

" Will the Lord cast off for ever? and
" will he be favourable no more?"

" Is his mercy clean gone for ever? doth
" his promise fail for evermore?"

" Hath God forgotten to be gracious?
" has he in anger shut up his tender
" mercies?"

" And I said, This is my infirmity: but
" I will remember the years of the right
" hand of the most High."

ONE TROUBLED IN MIND. 5

"I will remember the works of the Lord,
"surely I will remember thy wonders of
"old." *Psalms lxxvii. 7, 8, 9, 10, 11.*

"Thou hast always been a God forgiv-
"ing iniquity, transgression, and sin." *Exod.*
xxxiv. 6, 7.

"The Lord is merciful and gracious,
"he will not always chide, neither will
"he keep his anger for ever." *Psalms ciii.*
8, 9.

"Who is a God like unto thee, that
"pardoneth iniquity? He retaineth not his
"anger for ever, because he delighteth in
"mercy." *Matt. vii. 18.*

2. From Promises to the Penitent.

"**W**HEN the wicked man turneth
"away from his wickedness that he
"hath committed, and doth that which
"is lawful and right, he shall save his soul
"alive."

"Because he considereth, and turneth
"away from his transgressions that he hath
"committed, he shall surely live, he shall
"not die."

"Repent therefore, and turn yourselves
"from all your transgressions, so iniquity
"shall not be your ruin." *Ezek. xviii. 27,*
28, 30.

" As I live, saith the Lord God, I have
 " no pleasure in the death of the wicked,
 " but that the wicked turn from his way
 " and live: Turn ye, turn ye from your
 " evil ways, for why will you die?" *Ezek.*
xxxiii. 11.

" Go, and sin no more, then will not I
 " condemn thee." *John viii. 11.*

" Come unto me, all ye that labour, and
 " are heavy laden, and I will give you rest."
Matth. xi. 28.

" This is a faithful saying, and worthy
 " of all acceptation, that Jesus Christ came
 " into the world to save sinners, of whom I
 " am chief." *1 Tim. i. 15.*

" If any man sin, we have an Advocate
 " with the Father, Jesus Christ the right-
 " eous, and he is the propitiation for our
 " sins." *1 John ii. 1, 2.*

" The blood of Jesus Christ, his Son,
 " cleanseth us from all sin." *1 John i. 7.*

" There is therefore now no condem-
 " nation to them which are in Christ Jesus,
 " who walk not after the flesh, but after the
 " Spirit." *Rom. viii. 1.*

3. *From the Compassionateness of our High Priest.*

"THE Lord pitieth those that fear him, like as a father pitieth his own children."

"For he knows our infirmities, he remembereth that we are dust." *Psalms ciii.*

13, 14.

"We have not an High Priest, which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Heb. iv. 15.

"He was made like unto his brethren, that he might be a merciful and faithful High Priest."

"For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." *Heb. ii. 17, 18.*

"He can have compassion on (or reasonably bear, as in the margin, with) the ignorant, and those that are out of the way." *Heb. v. 2.*

"He will not break the bruised reed, nor quench the smoking flax." *Isa. xliii. 3.*

AN OFFICE FOR TWO

The Acceptableness of an humble Spirit.

"THE humble publican stood afar off,
" would not so much as lift up his
" eyes to heaven, but smote upon his
" breast, saying, God be merciful to me a
" sinner!"

" I tell you this man went down to his
" house justified, rather than the other:
" for every one that exalteth himself shall be
" abased, and he that humbleth himself shall
" be exalted." *Luke xviii. 13, 14.*

" To this man will I look, even to him
" that is poor, and of a contrite spirit, and
" trembleth at my word." *Isa. lxvi. 2.*

" I dwell with him that is of a contrite
" and humble spirit, to revive the spirit of
" the humble, and to revive the heart of the
" contrite ones." *Isa. lvii. 15.*

" He healeth the broken in heart, and
" bindeth up their wounds." *Psalms cxlvii. 3.*

4. Of Peace, and Hope, and Joy in God.

"PEACE I leave with you, my peace I
" give unto you." *John xiv. 27.*

" These things have I spoken unto you,
" that in me you might have peace." *John*
xvi. 33.

Herein

ONE TROUBLED IN MIND. 9

" Herein is our love made perfect, that
" we may have boldness in the day of judg-
" ment."

" Perfect love casteth out fear, because
" fear hath torment."

" Let all those that seek thee, rejoice and
" be glad in thee."

" The fruit of the Spirit is joy, peace."

" The kingdom of God is righteousness,
" and peace, and joy in the Holy Ghost."

" Finally, my brethren, rejoice in the
" Lord."

" Rejoice in the Lord always, and again
" I say, rejoice."

" In every thing, by prayer and suppli-
" cation, with thanksgiving, let your re-
" quests be made known unto God."

" And the peace of God, which passeth
" all understanding, shall keep your hearts:
" and minds through Jesus Christ."

" Now the God of hope fill you with all
" joy and peace in believing, that ye may
" abound in hope, through the power of the
" Holy Ghost."

" Shew the same diligence, every one of
" you, to the full assurance of hope unto
" the end."

" Which

Which hope have as an anchor of the
soul, both sure and steadfast. Heb. vi.
11, 19.

Rejoice in hope. Rom. xii. 12.

Be sober, and hope to the end. 1 Pt.
4. 3.

Love his appearing. 2 Tim. ii. 8.

Looking for, and hastning unto the
coming of the day of God. 2 Pt.
3. 12.

Come, Lord Jesus, come quickly.
Rev. xxii. 20.

Glory be to the Father, and to the
Son, &c.

5. An Hymn of Thanksgiving, after
deliverance from Trouble of Mind.

THE blessed seed, O Lord, whom

thou hast not broke, nor quenched the
smoking fire. Psal. cxlvi.

Thou hast restored unto me the joy of
thy salvation, and upheld me with thy
free Spirit. Psal. cxlvi.

Thou hast made me to hear of joy
and gladness, that the bones which thou
hast broken may rejoice. Psal. cxlvi.

I said, I will confess my transgressions
unto the Lord, and thou forgavest the
iniquity of my sin. A

For

ONE TROUBLED IN MIND. 11

" For this shall every one that is godly
" pray unto thee, in a time when thou mayest
" be found." *Psalms xxxii. 5, 6.*

" Depart from me, all ye workers of
" iniquity; for the Lord hath heard the
" voice of my weeping."

" The Lord hath heard my supplica-
" tion, the Lord will receive my prayer."
Psalms vi. 8, 9.

" He will regard the prayer of the desti-
" tute, and not despise their prayer."

" And this shall be written for the gene-
" ration to come; and the people which
" shall be created shall praise the Lord."
Psalms cii. 17, 18.

Glory be to the Father, and to the
Son, &c.

P R A Y E R S.

A general Prayer for one troubled in Mind.

O Righteous Lord, thy justice hath
brought me to reap the bitter fruits of
my own evil ways, and " to possess mine
" iniquities." *Job xiii. 26.* " My sins, at
" length, have taken hold upon me, and
" thou writest bitter things against me, and
" thy fierce wrath goeth over me." *Psalms*
lxxxviii. 15, 16. " Thy terrors do even
" distract my thoughts, my spirit is quite
" broken

"broken within me by reason thereof, and
"my heart faileth me." *Psalm xl. 12.*

But, O gracious God, though I be troubled and cast down, let me not fall, I humbly intreat thee, into utter despair. Whilst I live, let me not forego the hopes of thy mercy, nor the care of my own return to my duty. When I groan under my burdens, make me to flee unto thee for ease. When I am terrified with my former sins, let me make haste to forsake the same, and labour diligently to set my soul safe by new obedience. When I am struck with the sting of my own guilt, enable me, O Jesu, to look up to thy cross, and to the merits thereof, and to rest my heart upon the same by true repentance. When I am most mistrustful of myself, let me not mistrust thee, nor call in question any comfortable promises of thy free grace and mercy.

O Father, let thy smiting reclaim and amend me, and then let thy comforts revive me. Let thy dear Son's most precious blood expiate all my sins, and let his grace cure them. And instead of these most just and deserved terrors, wherewith thou now takest vengeance for the same, Lord, let me have thy mercy to forgive my sins, and cause me to hear the voice of peace, to quiet and comfort my amazed conscience,
for

ONE TROUBLED IN MIND. 13

for my only Saviour and Redeemer Jesus Christ's sake. *Amen.*

A Prayer for the same, out of the office of the Visitation of the Sick.

O Blessed Lord, the Father of mercies, and the God of all comforts, I beseech thee look down in pity and compassion upon me thy afflicted servant. Thou writest bitter things against me, and makest me to possess my former iniquities; thy wrath lieth hard upon me, and my soul is full of trouble. But, O merciful God, who hast written thy holy word for our learning; that we through patience and comfort of thy holy scriptures might have hope; give me a right understanding of myself, and of thy threats and promises, that I may neither cast away my confidence in thee, nor place it any where but in thee. Give me strength against all my temptations, and heal all my distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make me to hear of joy and gladness, that the bones, which thou hast broken, may rejoice. Deliver me from fear of the enemy, and lift up the light of thy countenance upon me, and give me peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

Collect

Collect for the 21st Sunday after Trinity.

GRant, I beseech thee, merciful Lord, to me and all thy faithful people, pardon and peace, that we may be cleansed from all our sins, and serve thee with a quiet mind, through Jesus Christ our Lord. Amen.

Prayers for particular Graces.

1. *Prayers for a Sense of Sins, without Despair of Mercy to pardon them, or of Grace to cure them.*

I.

O Almighty Lord, make me truly and deeply humble for my sins, and fully sensible of my own vileness. Never suffer me so far to lose my fears, as to grow conceited of myself, or careless of my duty; nor so far to presume upon thy mercy and pardon, when I truly repent of the same, as to cast off a true dread and terror of thy justice, if I should revolt and return to them again.

But deliver me, O my God, from all such abjectness, as, instead of setting me further off from my sins, is fit only to keep me

ONE TROUBLED IN MIND. 15

me a surer prisoner under them. And whilst I retain so much fear and lowliness, as will keep up holy care and watchfulness, grant that I may retain so much hope too, as will encourage and strengthen holy endeavours, and afford peace.

And therefore, O my dear Lord, when I think the worst of myself, let me not proceed to a belief, that I am past all bounds of being pardoned by thy mercy, or of being made better by thy grace. Let me not once imagine when I am fallen, either that it is in vain for me to endeavour to rise again; or if by thy help I should rise, that there is no hope of my being forgiven.

But when I am most jealous of myself, let me be confident of thee. And, together with an humble sense and fear of my sins, enable me to keep up a sure hope of thy promises, and a strict care of my own repentance, and a comfortable persuasion of thy gracious acceptance thereof, for our Lord Jesus Christ's sake. Amen.

II.

KEEP me always sensible, O God, that as thou art most justly angered at my sins, so thou art most easy to be appeased, and reconciled by my true repentance. And

And that thou art not more offended with me, whilst I lie down in my folly; than thou wilt be delighted with me, when, with the penitent prodigal, I shall have come to myself, and returned to my duty. Let me never forget, that "there is joy in heaven" over every sinner that repenteth; and that "whosoever a sinner turneth away from his iniquity, he shall be sure to find mercy" *Luke xv. 7.* with thee, through the merits and mediation of Jesus Christ our Lord. *Amen.*

2. *A Prayer for Hopes of Mercy, and of Grace to encourage Repentance.*

MY Heart, O almighty Lord, is full of trouble, and ought to be so, whilst it is fond of sin: But let not my sorrow settle into a neglect of cure, nor my fear grow up into despair. When I think ill of myself, let me not fall, O most gracious Father, to think ill of thee: And after I have grievously affronted thy Majesty, as I have, alas! through all the course of my life, let me not come now at last to affront and exclude thy mercy.

My sins, O Lord, are many and great. But my sweet Saviour's merits, and thy mercies, are infinitely greater. And the guilt thereof is not too great for thy mercy

to pardon, nor my proneness to repeat the same, too great for thy mercy to overcome. And therefore, O dear God, though by my former evil life I have thrown off my innocence; give me not up therewith to throw away the thoughts of my own repentance, nor the hopes of thy gracious acceptance. Let me not shut that gate of mercy upon myself by despair, which thou hast set open for every truly contrite sinner; nor neglect, by true repentance, to enter in at the same.

"There is mercy with thee," *Psalm cxxx.*

4. O God, that thou mayest be appeased: And therefore there shall be repentance with me, and in hopes of thy mercy, thou shalt be feared. Though I have fallen, yet, by thy grace, I will not rest under my fall; nor despair of thy mercy when I am risen; nor of strength, by thy grace, to rise up again. But setting my heart to fear thee, I desire to rest my soul on the sure hopes of thy Spirit, to perfect my sincere endeavours; and on the sure hopes of thy mercy to pardon mine offences, for the merits of thy dear Son, and my only Saviour and Redeemer Jesus Christ. *Amen.*

3. A Prayer setting forth the Grounds of Hope thereof.

O Father of mercies, be thou my support and stay under all this heaviness and dejection of my spirit: And let not thy mercy, or my faith fail me, when all things else do.

Though at present thou art angry with me: yet, O Lord, "thou retainest not anger for ever, because thou delightest in mercy." *Mic. vii. 18.* O resume thy beloved property towards me, and laying aside thy fierce wrath, shew pity on me.

Though I am a wicked, and a wretched creature, yet thou art a merciful God. "Thou art a God forgiving iniquity," *Exod. xxxiv. 6, 7.* forgive that which lies so heavy upon me. "Thou art the Saviour of sinners," save me who am a most grievous sinner, and let me not perish in my sins.

Thy mercies, O gracious Father, have been wonderful towards the greatest offenders; such as thy servant David, who was guilty of adultery and murder; and Peter, who forswore himself, and denied his Master; and Saul, who persecuted and made havock of the church; yea, and even those wicked Jews who murdered and crucified the Son of

ONE TROUBLED IN MIND.. 19

of God himself: and they were never shut against any sinners, who turned to thee with true repentance. O then let not me despair of that pardon, which was never yet denied to any truly contrite heart in my condition. Let not me imagine, that thou, who art infinite in mercies, hast less mercy in store when I need, than thou hadst for the needs of others. Or that thou, who art a tender Father towards all, and "judgest without respect of persons," 1 *Pet.* i. 17. wilt deny that mercy to my true repentance, which, according to thy gracious promises, thou didst extend to theirs.

I know O God, that I have deserved the severest punishments: But thy mercy dealeth not with us according to our deserts. And as my sins have deserved punishment, so thou, O blessed Jesus, hast obtained my pardon of the same.

Thou "art the propitiation for our sins:" 1 *John* ii. 2. And thy "blood cleanseth us from all sin." 1 *John* i. 7. O let me not mistrust the sufficiency of thy sacrifice to atone for all mine offences, which expiates the sins of the whole world. "If any man sin, thou art his advocate with the Father:" 1 *John* ii. 1. And let not me imagine that thou canst ever move in vain; or that, whilst thou art ready, yea, sure to intercede in the cause of every other contrite sinner,

sinner, thou wilt be silent, and sit still in mine.

Holy Father, have mercy on me. Sweet Jesu, cleanse and save me. Wash away the stain of my sins, and speak peace to my affrighted conscience, and revive and comfort up my broken heart: that I may live a monument of thy mercy, and a comfort to poor penitents and broken spirits, who shall hereafter be upheld thereby, and hope for like mercy in their dejection, as thou shalt have graciously shewed to me in mine, for my blessed Saviour and Redeemer Jesus Christ's sake. *Amen.*

4. *Prayers for Mercy, and (a) favourable Allowances, in trying our Services.*

BE not extream, O Lord, in marking what I have done amiss, nor deal strictly and rigorously with me; but judge of all my ways with mercy. "Thou knowest our frame, and considerest how weak and frail it is:" *Psal. ciii. 14.* O make gracious allowances for all the pitiable frailties and forgetfulness thereof.

In (a) For clearer information about these favourable allowances, the devout petitioner may consult *The Practical Believer: or, the Articles of the Apostles Creed, drawn out to form a true Christian's Heart and Practice, Part 2. Chap. 4.* And, *The Measures of Christian Obedience, Parts the 4th and 5th.*

ONE TROUBLED IN MIND. 21

In pleading my cause, O blessed Jesu, shew thyself "a merciful High Priest, who
" canst bear in reason with our ignorance
" and errors, and canst be touched with the
" feeling of our infirmities." *Heb. ii. 17,*
and *chap. iv. 15.* and *chap. v. 2.* Stand not
upon rigours in discussing my poor services,
nor reject any good beginnings of thy grace
in my returning heart. "Quench not the
" smoking flax," *Isa. xlii. 3.* but by the
gentle breathings of thy holy Spirit, quicken
it into a pure flame: Nor break the bruised
reed, but in tender care and pity bind
it up.

Examine all my ways and weaknesses, O
my God, with the indulgent and com-
passionate abatements of a father. Judge
me, O Lord, with the mercy and gentleness
of a Saviour. Try me with the favour of
one that died for me, and seeks at any rate,
if it may be done justly and reasonably, to
save, not to condemn me.

Be such a judge, O blessed Jesu, as will
not strain things to my prejudice, but that
seeks, as far as it may be done with any
fairness, to make the best of my cause. A
judge, that is ready to make the most of
my well-meant and sincere services, and to
supply their wants and imperfections, by a
gracious acceptance. And to make the least
of my errors and miscarriages, admitting,
and making the uttermost of any thing,
which

which can with truth and reason be offered in abatement or excuse thereof.

Judge me, O merciful God, with such condescensions of love and mercy, and with such mixtures of favour and equity, as may give poor sinners, who know they labour under manifold defects and frailties, cause to hope in thee, and comfort to appear before thee. With such, as may make them look up to thee with peace and joy, and long "for thy coming;" 2 *Pet.* iii. 12. *Rev.* xxii. 20. and support them under all the trials and sorrows of this troublesome world, with a comfortable confidence of being received at last into thine everlasting kingdom, through the merits and mediation of Jesus Christ our Lord. *Amen.*

II.

LORD, though I am still offending thee, yet I dearly love thee. I can never take pleasure in myself, but when I think I have pleased thee. Nay, I hate myself for it, as often as I find I have offended thee. And I bear thee a child's obedient regard and reverence, though alas! with too much of the alloy and mixture of a child's folly and forgetfulness.

Look upon mine offences therefore, I humbly intreat thee, O Father, as the offences of one who loves thee above all things.

things. Look upon them as the slips of one, whose heart, nevertheless, is bent upon thy fear, and devoted to thy service: But who pays thee this service under a load of human infirmities, and much frailty of the flesh. Who at one time is drowsy, at another unwary; who is forgetful in many things, and hasty and inconsiderate in more; who naturally grows weary and remiss, when trials return often, or continue long; and whose unconstant temper is too often dull and listless, when it needs to be most active and vigorous; and supine and inadvertent, when it should be most circumspect, and stand most strictly upon its guard.

But through all this cloud of infirmities, be thou pleased, O gracious Lord, to look to my love and devotedness to thy laws: and mercifully accept my love, and pity my weaknesses. O thou who madest me, consider and pity my frailty. O thou who "hast bore our infirmities, though without sin," *Heb. iv. 15.* in thyself, have compassion on them in me. Bear with them, O Lord, as with the failures and forgetfulnesses of a sincerely affectionate and devoted, though of a very frail and heedless servant. Bear with them, O Father, as with the errors and oversights of a loving and dutiful, though of a very weak, and frail, and simple child. And let me have thy grace to help and guard me against them, as well as thy
mercy

mercy to pity and pardon them; for my dearest Lord and Saviour Jesus Christ's sake. Amen.

5. *A Prayer for a clear and settled Judgment of ourselves, and of what may establish us in Peace.*

O God, the giver of all wise thoughts, and the light of those that sit in darkness, send forth the light of thy Spirit into my heart, and scatter those clouds of fear and ignorance, which have been gathering, and settling themselves upon it. Rid me of all confusedness of thoughts; and clear up my mind with just and due apprehensions, both of thee, and of myself. And fix and stablish me, O Lord, in a right judgment; that when by thy grace I am once well resolved in things belonging to my peace, I may not be soon shaken in mind, or easily removed from the same, by any returns of ill-grounded and distempered fears, and melancholly suggestions.

Remove from me, if it may please thee, O merciful Father, any disorders of a dis-tempered body, that make me unstable in those just persuasions of thy grace and mercy which should do me good; or that do any other ways cast a mist before my troubled spirit. Suffer not my fears for my sins to increase

increase so far, as, instead of being a help to carry me out of them, to prove a snare to detain me in them, and to hinder me from putting forth myself to do my duty, by holding me under an unprofitable sorrow, and tempting me to despair of mercy.

Lord, fill me plenteously with all those graces of thy holy Spirit, which must recommend my soul to thee: and with such comforts of the same, as may sweeten religion to me, and carry me, instead of spending myself in fruitless complaints, to put forth real endeavours of doing thee honour and service, and to lay out myself in the ways of thy glory, and of mine own everlasting peace, through Jesus Christ my Lord. Amen.

6. *A Prayer for Recommendation of our humble Fears to God's merciful Acceptance.*

BUT "though I am afraid, yet, O my " God, I trust in thee." *Psalm l. 3.*
My fears and mistrusts are only of myself, and of the worthlessness and unacceptableness of mine own services, or of the insufficiency, or insincerity of my own repentance; but are not at all a mistrust of thy promises, or of the certainty of thy mercy towards all true penitent sinners.

Bring all to consist. **And**

And let not this lowliness in mine own eyes, O merciful Lord, hinder me from being acceptable in thine. Look graciously upon me, as thou didst upon the poor publican, though I "stand afar off, and dare only
 " call for mercy at a distance, and not lift
 " up so much as my eyes to heaven." *Luke xviii. 13, 14.* "Look upon me, who have
 " a contrite heart; and despise me not; who
 " am poor, and tremble at thy word: and according to thy promise, dwell with me,
 " and receive my spirit." *Isa. lxvi. 2. and chap. lvii. 15.*

Lord, "I humble myself before thee,
 " do thou take me up." *James. i. v. 10.* I humble myself justly, but do thou take me up in mercy. And all my comforts will I ever most thankfully ascribe to the praise of thy free bounty and grace, through the merits of my blessed Saviour and Redeemer Jesus Christ. *Amen.*

7. *Prayers for Peace, and Hope, and Joy in God.*

O Blessed Lord, grant that I may both do thy holy will, and take delight in doing it; and have the comfort, as well as the guidance of thy grace. Grant me even
 now

ONE TROUBLED in MIND. 27

now to taste the pleasures, as well as hereafter to reap the profits of thy service, that I may both go on therein more chearfully myself, and may also recommend the same unto others, by shewing a comfortable and joyful spirit in performance thereof.

O that no hard or unjust thoughts of thee may imbitter religion to me. O that no mistrusts of thy merciful acceptance, may either discourage the course of my sincere obedience, or deprive me of the comforts of the same. Whilst I am labouring sincerely to serve thee, give me the comfort of hope, that thou dost accept me, and let me find the ways " of righteousness to be ways of " peace," *Prov. iii. 17. Psalm cxix. 156. Psalm xxxiii. 27.* both now and in the end, through Jesus Christ my Lord. *Amen.*

II.

LORD, let thy holy Spirit work in me joy and peace, together with faith and righteousness, and other of its blessed fruits. *Gal. v. 22.* Set up thy kingdom in my heart, as in righteousness, so in peace and joy in the Holy Ghost. *Rom. xiv. 17.* Teach me " to rejoice in the Lord; yea, to rejoice " in him always." *Phil. iii. 1. chap. iv. 4, 7.* Let perfect love, when it encreaseth obedience and chearful reverence, " cast out

"all tormenting fears;" *Jobn. iv. 17.* and let the peace of God, which passeth all understanding, keep my heart and mind, yea, keep it so sure, that doubtfulness or despair may never be able to possess themselves thereof any more.

Make my heart to hope in God; yea, "to abound in hope through the power of the Holy Ghost." *Rom. xv. 13.* To give diligence to the full assurance of hope, and that even to the end. *Heb. vi. 11, 19.* O that I may have this comfortable hope of thy mercies, as an anchor of the soul both sure and stedfast, and may never be driven from the same, by any storms or troubles of this world.

Yea, grant, O Lord, that I may "re-joice in hope, and be filled with all joy and peace in believing." *Rom. xii. 12. Rom. xv. 13.* That I may "look for thy glorious appearance, and love it, and with desire hasten it on." *2 Tim. iv. 8. 2 Pet. iii. 12.* And that in all my trials here, I may bear up myself with the comfortable expectation of the same, till at length thou shalt mercifully accomplish my hope, and turn it into a blessed and everlasting fruition and enjoyment, for my dearest Lord and Saviour Jesus Christ's sake.
Amen

ONE TROUBLED IN MIND. 29

The Persons in Trouble may likewise use the Prayers in the Office for Penitents, intitled, A Profession of the Fruits of Repentance, and the Conditions of Forgiveness, p. 32. for the quieting of his Mind. And the two Prayers following, for Pardon of Sins, and for Peace of Mind, and Comfort upon the same, as he sees Cause.

8. A Prayer against perplexing Doubts and Scruples.

O Merciful Lord, keep me under such an holy fear, as will make me careful not to trust in false ways, nor to swerve from my duty when I know it. But remove from me perplexing doubts, and unresolvedness about the same, which will either hinder me from doing it at all, or make me do it heavily and with a troubled mind. Let me not indulge them, as true tenderness of spirit, and fruits of thy grace; but labour against them, as my spiritual diseases, or as Satan's temptations.

Lord, let me not be still disputing what thy holy will is, when I should be doing it; or endlessly doubtful and disturbed to find thy ways, when I should be walking in them; and ever irresolute, and still scrupulously deliberating, when I am called out to action.

B 3 Let

30 AN OFFICE FOR

Let me not want knowledge of my duty, so as to disobey thee blindly and securely: Nor true tenderness of conscience, so as to venture on some things which really offend thee, without remorse, because they seem little to my carnal and corrupt thoughts, or are little accounted of by others.

But after once I have been duly instructed therein, and am truly sensible of the same, cause me to be fixed and firmly settled in what I know, and to give up myself afterwards chearfully to perform it; not scrupulously to debate anew, and endlessly examine on every occasion, whether I may safely and acceptably do it or no.

O my God, let faith and knowledge direct my steps, and let joy and peace accompany them. Whatever else thou leavest me ignorant of, let me be clear and well resolved about thy ways, and careful with all uprightness to walk therein. Let me not miss here of finding and doing my duty, nor at last of thy eternal mercy, through Jesus Christ my Lord. *Amen.*

9. *A Prayer against profane Mistrust of divine Truths, and blasphemous Thoughts.*

O Most gracious God, who by the power of thy Spirit, art only able to cure the sickness, and to overcome the unruliness of mine; protect me, I humbly and earnestly intreat

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intreat thee, against all profane doubts and mistrusts of thy truths, and against all blasphemous thoughts and suggestions about divine things, which either mine own melancholy fancy, or the busy and wicked adversary, are ready to represent and suggest to me.

Never suffer them, O God, to stagger or weaken my faith, nor to hinder or clog my practice, nor, if thou pleasest, by their wearisome conflicts, to be a pain and burden to my life. Preserve me, not only from the sin, but, if it may seem good to thy fatherly wisdom, from the temptation too, and from the trouble and sorrow of them.

But if it be thy blessed will to continue these profane and terrifying thoughts for my trial and humiliation; Lord, make me sensible, and comfort my disturbed heart with the sense thereof, that it will not be imputed as a sin to me to be tempted therewith, but only to yield to the temptation. And that in thy sight, I am not guilty of the same, whilst I neither believe them, nor give place to them; not altering or abating, either my faith, or my practice thereupon. And that they are the enemy's sins, who, to try and tempt me, studiously and wickedly suggests them; not mine, who, instead of hearkening thereto, and complying therewith, immediately resist them as soon as I perceive them, and cast them out with horror and indignation.

And

And O that during this trial I may learn to depend entirely upon thee, without whom I can do nothing. That as often as these profane thoughts are thrown into my mind, I may find grace to overcome them, and without the least allowance or delay to throw them out again. And that I may learn to bear with myself, and to shew patience under them, as under every other affliction and trial of thy ordering. Trusting to thy grace to assist me, and to thy mercy to accept me, whilst I am humbly labouring under the same; and to thy goodness to rid me of them in thy due time, for my dear Lord and only Saviour Jesus Christ's sake. *Amen.*

10. *A Thanksgiving for Satisfaction and Comfort, after one has been Troubled in Mind.*

O Merciful Lord, thou hast caused the light to shine out of the midst of darkness, and given me order and clearness, for my former confusedness of thoughts, and settled my trembling and troubled spirit in rest and peace. Thy grace has comfortably resolved and enlightened me about thy ways, and set me free from my entangling scruples, and rid me of my dejecting and disquieting fears, by comfortable hopes of thy free mercies in Christ Jesus.

Blessed

Blessed be thy love, O gracious Father, for sending me such seasonable helps, and suitable instructors, who by clear representations of things, have happily removed my fears and ignorance. And blessed be thy grace, for opening my heart and eyes, and enlightening and quieting my spirit, by their means. But above all, blessed be thy goodness, for giving us such sweet promises of favour and mercy in Jesus Christ, as may give poor sinners ease of heart, and humble confidence in thee.

And, O do thou, who hast now most graciously spoken peace unto my soul, maintain and keep up clear knowledge and unswerving righteousness in the same, that it relapse not into guilt and fear, nor be clogged and disquieted by doubts and scruples any more. Make me satisfied and settled in a right understanding of all good things, and careful in the observance of them. And let not any busy workings of the adversary, or of my own melancholy, make me unnecessarily mistrustful, or suspicious, or unduly jealous, either of thee, or of myself. Let me not be fickle and soon altered in my persuasions of thy love, or in my purposes of thy service. But fix my heart in thoughts of righteousness, and in the blessings and comforts of joy and peace, for our Lord Jesus Christ's sake. *Amen.*

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NATURE and NECESSITY

CATECHISING.

IT seems to be one great Happiness of the present Age, that Strife about Words, and a blind Reverence for Opinions, visibly abates. But then it is no less visible that a true Zeal and just Concern for the Substantials of Religion is abating likewise; and if this Evil be not some Way remedied, there is Room to apprehend, that we may soon fall as far short of former Times in Point of Practice as we exceed them in most Parts of Practice as we exceed therefore to remove the growing Levity and Lukewarmness in Subjects of this Kind, to restore that sober Sense of, and that serious Regard for, these Things, which the Importance of them must ever require, it may be proper to look back a little to the original Foundations of Religion

A 2

ligion amongst us, and see how well, and rationally, they are laid, or whether any Improvement may be hoped for in this Respect.

Now, these Foundations are laid when we commence Christians, and this we do, properly, when in our own Persons we engage to perform our Part of the Baptismal Covenant. For 'till this is done, we are not in Strictness bound to any particular Mode of Religion by any thing which others have designed, or undertaken, for us. Who, in Truth, can only undertake for themselves, and certify what they will instruct us in, and exhort us to, and as far as in them lies, cause us to undertake.

They are accordingly required to be above the State of Childhood, and to have already *communicated*, with the Church before they can be regularly admitted to bring others into it •.

I have therefore placed the Commencement of Christianity not so much in any Dedication of us, or Stipulation for us, in our Infancy, as in our actual Entrance on the Christian Life; when the Religion of Christ begins in some De-

gree to affect our Understanding and direct our Conscience; when it becomes our own Choice rather than the Effect of Chance, of the Constitution, or Custom, of the Country wherein we were born: which with the Generality in our Church is to be dated from their *Confirmation*. What Efficacy the Administration of Baptism may have upon those who die before they come to the Use of Reason, or what Necessity there is for the administering it to such, are Questions which I do not meddle with at present; but only beg Leave to observe, that in what Circumstances soever this Rite is administered, in order to make it a reasonable Service, such an Office as that of **CONFIRMATION** seems very fit to follow, and a good deal of Instruction should attend them both as closely as possible. For *that* Baptism, which has an Effect on our Salvation, must have it, as the Apostle * plainly shews us, not in itself, by virtue of the external Act and as depending on any certain Person, Matter, or Form, or as operating like a Charm; but in a moral, intellectual Manner, and so as to affect the Heart, and influence the Temper. It is
 “ not the putting away the Filth of the Flesh,
 “ but the Answer of a good Conscience toward

* 1 Pet. iii. 24.

"God." For it includes a solemn Contract between God and us, whereby we engage to devote ourselves to *Christ*, and to become his true Disciples. Upon our performing which Engagement God promises, to forgive us our Offences, and bring us to Eternal Life : and consequently it implies a sincere, conscientious Declaration of our Faith and Resolution, as to those several Articles of Belief and Practice, concerning which we are there properly *interrogated*.

Now, as something like this is supposed to be done for us in our Infancy, and, of course, all is transacted in our Stead by Proxy, the subsequent Rite of Confirmation comes in very properly to supply the unavoidable Defects of such a Transaction, to constitute this primary religious Office of a Piece with all the rest, and to make it, what each one's Religion ought to be, a *personal* Thing, to render us complete Members of the Christian Church, and to fulfil the general Institution which our Lord has left for making his Disciples*. Wisely therefore has our Church appointed, that we should be called to this just when we come to Years of Discretion, and are entering on a tempting, treacherous World ; just as the Lusts of the Flesh begin to

* Matt. xxviii. 10, 19.

exert themselves and gather Strength upon us, and our great Adversary is lying in Wait, and laying all his Baits, to ensnare us. Against each of these does the Church carefully prepare, and arm, its Members, by reminding them of their supposed Engagements to resist all these, and by bringing all such to a public Acknowledgment, and Recognition, of them, by directing them to the best Means of keeping these Engagements, by supplying them with suitable Instructions on the Occasion, and by offering up her Prayers with them, and for them, to that End. Thus are young Persons happily initiated into the Service of their Maker. This gives religious Principles an early and sure Possession both of the Head and Heart. This one good Work, if properly attended to, and discharged with due Qualifications, would never fail to strike them with that awful Reverence, and give so right a Turn to their whole Way of Thinking, as would be remembered by them throughout their Lives. It *must* imprint in them so deep and lively a Sense of their Duty, as would, in a natural Way, put them on some proportionable Endeavours to perform it; and prove the most effectual Means of entitling them to the Divine Assistance, and deriving on them all those *mani-*

fold Gifts of Grace, which are there summed up, and particularly requested.

Let us, in the next Place, observe the usual Practice of this Part of the World in these Respects. And first for Baptism. Many are extremely solicitous about their Children being, *forthwith*, admitted to it in a private Way, especially if they are not likely to live; though to those only, who do live, are most Parts of the Baptismal Office evidently appropriated. As to Instruction, whether private, or public, about that they are easy enough, and are rather inclined to put it off Year after Year, and pass it from one Hand to another. The *Sponsors*, who are to attend at the public Administration of Baptism, and who are so strictly charged, and solemnly bound, “to see that the Child is “taught, so soon as he shall be able to learn” what was there done in his Behalf, *these*, when they have either personally appeared to satisfy the Custom, and to do Credit to their Neighbour, or sent a Deputation to that Purpose, seldom concern themselves any farther about this Child than, they upon Occasion, to own some Sort of fashionable Relation to it, or, if they are called upon, they attend it once more to the Bishop; and that too, either for Form’s Sake, or in order to
procure

procure a Release from all those Stipulations, which they formerly entered into upon its Account, and which they never once bestowed a Thought on since.

Which brings me to the next grand Point of
CONFIRMATION.

And *this*, it must be likewise owned, is either grossly neglected by too many, for the greatest Part of their Lives, or hastily attended where, and whenever, it falls in their Way. It is, in like Manner, treated as a Ceremony, under which they are quite passive; is looked on as a little more than the Bishop's Blessing, which People think may do them Good as oft as they can have it, and to which therefore Persons of all Ages flock in a tumultuary Way, notwithstanding all the Care that either Bishops or parochial Clergy take to regulate it. So apt are Men, at all Times, to rest in Show rather than enter into the Meaning, or endeavour to comply with the Intention, of a Rite; so ready to place Religion and the Favour of God in some slight, easy, external Performance of their own, or of others for them, rather than in those solid and substantial Duties which really reform, and rectify, the inward Man, and are able to procure

cure settled *Habits* of Piety and Virtue; those true, only Terms of Acceptance which God himself prescribes.

The most natural and obvious Method to recover a right Apprehension of these Things, and what admits Improvement, seems to be a proper Manner of *Catechising*. By catechising I mean, not the procuring our own Catechism, or any other short Explanation of Christianity, to be said over a few Times by Rote, nor the delivering any stated Discourse thereon, (though these may be of great Use in their Turns,) but the free, frequent, and familiar exercising of young Persons in it, till they thoroughly understand and can express the Meaning of each Word and Phrase, according to their respective Capacities, Experience, and Degree of Improvement; thus leading them on gradually from Sounds to Sense; forming their Thoughts and fixing their Attention to the Reason and Relation of Things; aiding and inuring them to reflect a little on such Points as are within their Reach, and enabling them at length to give a clear Account of all Parts of the Christian Dispensation, and become fully acquainted with their Duty both to God and Man. This is the Office of *Catechising*: which, though it may
appear

appear a low, contemptible one, yet is assuredly an arduous Task; and which perhaps requires the greatest Pains and Skill of any Part in the whole ministerial Function. How frequently, and with what Care it is performed amongst us, may not be so proper for me to set forth. However it must be allowed, that we fall far short of the ancient Practice on this Head, as appears both from the Accounts we have of so many famous *Catechetical Schools* established in the Times of primitive Christianity, and from some Exercises of several eminent Masters in them which are still extant. From which we may conclude, that in these Ages this would not have been esteemed a Work fit to be left to Parents, Parish Clerks, or petty School-masters; though the Assistance of all these in private may be very useful, and even necessary, to prepare, and train up, Children for the due Performance of it in the Congregation. At present this is a Work which many, either discouraged by Disuse and the despicable Notions which are apt to be entertained of it, or deterred by its Difficulty, are extremely shy of undertaking. Some have not the Desire, some not the Resolution, to set about it: and Most content themselves with causing the Church Catechism, or a Comment upon it, to be repeated in the Time of

of *Lent*; and, if they continue to hear the Children say it over. till they repeat each Word in order, think that they have amply done their Parts in this Respect. But, formerly, the Church of God, both among *Jews* and *Christians*, understood his Precepts, and their Duty, on the Point before us in a different Manner: and whether our own Church by requiring*
 “ every Parson, Vicar, or Curate, to teach, in-
 “ struct, and examine the Youth and ignorant
 “ Persons of his Parish, in some Part of the
 “ Catechism, for half an Hour or more, every
 “ Sunday and Holiday; and all Fathers, Mas-
 “ ters, &c. to cause their Children, Servants,
 “ and Apprentices to come at the Time ap-
 “ pointed, obediently to hear and be ordered by
 “ the Minister,” and this with so high a Pen-
 “ nalty, on each for their Neglect, as Excom-
 “ munication once was deemed; whether, I say,
 she means only their being made to repeat some
 Portion of this Catechism by Rote, deserves
 Consideration. Sure I am, Catechising in its
 original, true Sense, implies something more
 than the bare running over an old Form, though
 that consists of proper Questions and Answers,
 and contains whatsoever is needful either to Be-

* Rubrick after the Catechism, and the 59th Canon.

lief or Practice; and though our own be generally plain, clear, comprehensive, and in many Respects as good as most; yet is there still Room for several intermediate Questions and Elucidations, before every Point of Doctrine be rightly understood, and well digested. Thus with respect to an Explanation of the Terms *visible Sign, and spiritual Grace*, it may not be improper to ask, What it is which *is given unto us*? What was *ordained by Christ himself*? How is that Sign or visible Thing, a *Mean* whereby we receive *the same, i. e.* inward invisible Grace? And what is a *Pledge*? And how comes this to be such as can assure us *thereof*? *i. e.* of our receiving and becoming possessed of this Grace, upon the Application of that Sign. Also, what goes to the *constituting* of a Sacrament? Who is the Author, or Ordainer of it?—To whom appointed?—For what End? &c.

Again: the Reply given to the second and third Questions in our Catechism will admit almost as many Queries to unfold it as it contains principal Words. Nor should the Privileges, immediately annexed to Baptism in the former, ever be recited without carefully inculcating those Duties mentioned in the latter, as conditionally implied in it, or strictly connected with

with it, and without which it is an Emblem of Regeneration rather than the Thing itself. Our Duty towards God and our Neighbour, as there described, requires to have each Part of it applied to that particular Commandment, of which it is designed to be explanatory; and so likewise in the Answer to that Question, which follows the Lord's Prayer. Nor would it perhaps be found inexpedient to reverse the Order of our Catechism in some Parts, by transposing the Articles of Belief; and treating them rather as Motives and Arguments to support Christian Practice than as a Part of the Baptifmal Covenant; by considering Prayer and the Sacraments as Means and Motives to the same great End. Nor lastly, should such previous, preparatory, Questions be omitted as, though not directly and formally included, yet become necessary to a thorough Comprehension of the whole Nature and Extent of this Duty, and give an Insight as well into the Grounds and Uses of it, as the original Signification and full Import of the several Terms and Expressions implied in it. v. g. What do we understand by the Words *Catechism* and *Confirmation*, both on our Part and that of the Bishop?---What by *Baptism* and the

* See Orthodoxy and Charity united. p. 374.

Lord's Supper ? --- Why is our *Christian* Name demanded ? --- Why so called ? --- And what is it to be a *Christian* ? --- What are we to believe and hope ? --- What do we engage to perform ? --- What to avoid ? &c. --- But I am not about to propose any fixt, determinate Set of Queries, or settle the Method of explaining every Article ; which must entirely depend upon the Child's Comprehension, and always vary according to the Answers given. Of such Plans we have enough already, and the shortest and easiest are the best. For whatever Form of Words is used in this Case, when it once becomes a *Form*, and is got by Heart, it comes almost to the same Thing : and our own, as was said, may serve as well as any, if Persons be but duly versed and *exercised* therein. Here is the Point ; and all that is wanting, is only first to understand the Words and their Construction so, as to lay a sure Ground-work, to get the main Substance, or prime Doctrines of Religion inculcated into our Catechumen ; and, when this is done effectually, he may be carried on at Leisure to what Lengths we please ; or otherwise directed to more accurate Discourses on each Head, till He is able to form a competent Judgment for himself, and can edify by his own Perusal of them.

But

But let not the Catechist be soon wearied out, or dejected by the slow Progress he shall make, and the seemingly small Effect of his Labours at the first. The Minds of Children will be found to open insensibly, and his Way of accommodating himself to them will grow more apt and easy; their Courage and his own will be continually improving, and the whole Conduct of the Thing become more natural, and of Course more agreeable, on every fresh Attempt.

Many are indeed the real Lets and Impediments attending this, and more the Excuses for postponing and omitting it. Among the poorer Sort, Children are often otherwise employed, interrupted, and taken from School before they have been tolerably prepared, or even taught, to aim at saying any Thing out of the common Road. Among Persons of Condition (who should know these Things better, and judge of them with more Justness) their Children are generally thought above mixing with the rest, and being subjected to such particular, public Examinations. Servants and grown up People, how ignorant soever, are unwilling to submit to them, and ashamed of standing exposed to the

6 whole

whole Congregation; many of whom likewise are but too apt, more especially in the Beginning, to betray some unusual Levity, to entertain themselves with remarking any Mistake, Oddity, or Impropriety that may occur on these Occasions. But all such Difficulties will soon be over when this Custom is once happily introduced, and for a while persisted in; when each Party becomes heartily engaged, and meets with proper Encouragement according to their Industry and Ingenuity: and all these and the like Hardships will in Time be amply recompensed by the visible *Benefits* accruing to all Persons who are either immediately, or more remotely, affected by it: which I proceed to touch on very briefly.

From what has been said it is easy to perceive, 1. How much this Custom of *free Catechising* would, by proper Exercise, unfold, improve, and ripen all the Powers of Reason in young Persons: and 2. Remove that vicious Bashfulness and awkward Inability to speak in public, which is so very prejudicial to most People with us; and we may see too what Service it would prove both to the Master and Scholar. 3. By their being thus early fixed and rooted in the true Faith, we should help greatly

to prevent the Growth of Infidelity, and guard against the various, prevailing Errors of Popery, Fanaticism, or any other. 4. This might soon give them an enlarged and worthy Notion of Religion, by shewing that it depends not on a Set of mere technical Terms, or particular Ceremonies; not on any subtle Distinctions, or superficial Niceties: but, that the Substance of it is contained in some plain and momentous Points of Doctrine, some necessary Parts of Discipline, and perfect Rules of Life; with the most easy and significant Rites inviting us to embrace, and inducing us to persist in, the Belief and Observance of them. 5. This would not only lay a good Foundation for the right Instruction of Youth, and Improvement of the following Generation, but also serve to remind the present what they have hitherto been doing, or engaged to do, in the Affair of their Salvation. It might help to excite and rouse all Hearers to a proper Recollection of what they once learnt, or ought to have learnt on this important Subject; and, above all Things, it would conduce to the making each of the above-mentioned Offices more useful; to answer the declared Intent of Baptism, by what was done in our Infancy; to realize and ratify it in our own Persons, by a due Discharge of our

Part.

Part in Confirmation; and to retrieve the Credit of that valuable Institution, which, by what has been already said, we may see, is now so much degenerated, as to become Matter of Scandal to Dissenters, of Triumph to Unbelievers, and of much less Benefit to ourselves than it might be. That any Thing of a religious Kind should become Matter of Form, is ever of bad Consequence. When any Appointment, how wise and excellent soever at first, dwindles into an empty Piece of Pageantry, it turns to no small Detriment; it introduces an habitual Neglect of, and Disregard for, sacred Things, infects the Minds of Men with Indolence, teaches them to look on all other Things in the same Light, and pass them over in the like formal, lifeless Way. The Care of Parents, while they live and continue of the same Profession with us, is generally deemed sufficient for the right Education of their Offspring. May it not then be asked, Why are these other Assurances still given, and required to be given with such Solemnity, if no more be intended by them? Though in most Cases, a collateral Security be reckoned an Advantage, and was, no doubt, originally so in this, and therefore no good Objection lies properly against the Appointment itself; yet, as Matters now stand, it is no Security.

rity at all, and can, I fear, serve only to reproach
 us. — But, it is not our Province to direct the
 Church, nor of so much Service to complain of
any Institutions which remain without Effect, as
 to try, all we can, to recover *each* to its full
 Purpose; to render them all of some apparent
 Use among ourselves, and thereby recommend
 them more effectually to others. Which seems
 most likely to be done in the Way proposed, *viz.*
 by considering the true Nature and End of
 each, in a due course of *Catechising*. Which is
 therefore a strong Recommendation of it. 6.
 Nor will there be other Motives wanting to en-
 courage Patience and induce Perseverance in
 this, which at first Sight may seem so extremely
 forbidding an Attempt; such as are drawn from
 a Satisfaction in observing the original Dawn-
 ings of Reason, and the daily Growth of Know-
 ledge in young Minds; and the younger they
 are, the quicker will their Progress be: from a
 Sense of our being in some measure instrumental
 to the Formation and Furtherance of so many
 reasonable and religious Creatures; from a Con-
 sciousness of having faithfully discharged this so
 very important, yet so slighted, a Duty: And
 from a comfortable Assurance that our Recom-
 pence will be the greater and the more entire in
 another World, in as much as we receive the
 less

less Retribution of Applause, Esteem, or Love for it in this. Farther, to animate our Endeavours, we ought to consider here, as the Church reminds us on another Occasion, that our Lord himself thought it far from being below him to admit little Children to his Presence, to take them up in his Arms, to lay his Hands upon them, and bless them; and that he has hereby set us an Example of shewing our Good-will to such, by doing all we can to advance their spiritual Interest; and proved, not in any figurative, symbolical Way, but by express Declaration, that this is by no Means foreign to the pastoral Office.

Let all therefore concur in, and contribute somewhat to, this excellent Work; adding their warmest Wishes, Interest, and Endeavours for the Accomplishment thereof. Well would all these be laid out, and happy might we think ourselves, could any Representation of this Kind prove effectual to excite a proper Spirit in all Orders and Degrees amongst us; a true Zeal, Study, and Resolution in the Clergy faithfully to discharge their Trust, and painfully perform this so very useful, unexceptionable Part of their Ministry; a good Inclination in Parents, Masters, and Heads of Families, to prepare, encourage


courage, and urge all their Children and Dependents; a just Solicitude in such as have been Sureties, to inquire what sort of Provision has been made for those, for whom they themselves were once charged, before God, *chiefly to provide*; and an Inspection, not merely out of Compliment and Curiosity, but in good Earnest, into their respective Attainments and Behaviour; a Disposition in the whole Congregation to attend with Seriousness and due Solemnity; in short, the Care and Countenance, the Approbation and Influence, of all Persons every where, and in each Station or Relation. All this, could thus much be hoped for, is little enough to recover the right Use of a too long neglected Institution. Which yet appears to be so necessary to every Part of Christian Faith and Worship, that without laying a good Foundation *here*, the whole Superstructure can only be built on the Sand; and will accordingly sink upon Trial, and in Time of Temptation fall away. At best, each subsequent religious Ordinance must be very imperfectly performed, and with little Benefit to the Performers.

Once more then, let all, as they rate these several Advantages, lend their Assistance to the Advancement and Security of them by the fore-

mentioned

mentioned Means, which is, at all Times, so much in each Person's Power to promote, and in the Duty of promoting which every one has so considerable Share, as well as in the Blessings that attend it. Were we but once sufficiently persuaded of this, could we be prevailed on to give proper Attention to it, religious Knowledge and true Piety would suddenly revive, even in these *very degenerate Days*. We might soon hope to behold this ancient and ever-valuable Practice perfectly restored, and with it a true Sense, sincere Esteem, and pure Profession of the Gospel, to the Glory of its great Author and the lasting Good of Mankind; to the Salvation of our own Souls and of those committed to our Charge. *Amen.*

F I N I S.



This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint smudges and discoloration, characteristic of old paper. A small, dark, circular object, possibly a hole or a piece of tape, is visible near the top center. The overall tone is light and slightly mottled.

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9.
*The Influence of CONVERSATION, with
the Regulation thereof:*

A
S E R M O N

Preached at

St CLEMENT DANE,

TO A

RELIGIOUS SOCIETY.

By RICHARD LUCAS, D.D.

Late Vicar of *St Stephen Coleman-Street.*

L O N D O N:

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The Influence of Conversation and
the Regulation of Thought

BY
S E R M O N

BY
J. C. L. D. D.

TO

RELIGIOUS SOCIETY



BY
J. C. L. D. D.

THE YEAR OF THE BIRTH OF CHRIST

THE YEAR OF THE BIRTH OF CHRIST



The Influence of Conversation, with the Regulation thereof.

PROV. xiii. 20.

*He that walketh with wise Men shall be
wise; but a Companion of Fools shall be
destroyed.*

***** CONVERSATION has ever
* C * justly been accounted a powerful
* * * Instrument of Good or Evil; it has
* * * had ever a mighty Influence on the
Conduct of Human Life; and the Vice or
Virtue of the World has ever, in a great Mea-
sure, been owing to it. The Regulation,
therefore, of it, did in all Ages demand the
utmost Prudence and Caution, but surely in
none more than in this of ours. Now, if ever,
it is necessary for us to exhort all that have a
Concern for their own Souls, to shun the
Way of the Sinner, and refrain their Feet
from the Path of the Wicked. Now, if ever,
it is necessary for us to exhort all that fear the
Lord, to unite and combine themselves for the
Defence of his Honour, for the Security of
A 2 their

their own Souls, and, if it be possible, for the giving a Check to Sin, and propagating Holiness, in this impious Generation. For now the Number and Confidence of Sinners increases daily; Atheism and Prophaneness spread like a Leprosy; there is nothing in Example, nothing in Discourse, that speaks us Christians; we seem to have quitted, not only the Morals, but the Principles of the Gospel, and have degenerated so far from the Modesty, Purity, Sanctity and Dignity of Christian Conversation, that the least Air of Seriousness and Gravity begins to look singular and unfashionable: So that, what is worst of all, whilst the Wicked publish their Sin as *Sodom*, and hide it not, Religion seems to want Assurance, to distrust its own Cause, and to be in a Manner out of Countenance every-where, but in the Closet and the Temple; and we are in Danger in a little while to see Men more ashamed of Virtue than of Vice. These are the Reflections which determine me to this Subject. There is nothing obscure in the Text; I am only to mind you, that Wisdom and Goodness, Folly and Sin, are Terms equivalent in the Language of the Scripture, and particularly of this Book of *Proverbs*: And that to make up the Antithesis or Opposition between the two Parts of this Verse entire and full, we must read it thus: *He that keeps company with the virtuous and good, will himself be virtuous and happy: but he that keeps company with the vicious, will be vicious and miserable.* The Text then contains these two Propositions:

I. That

- I. That Men generally become such as the Company they keep.
- II. That Happiness is the natural Result or Fruit of Holiness, and Misery of Sin.

I will therefore, I. Insist on each of these Doctrines, and then give you two or three Rules for your due Conduct in Reference to Society.

First, That Men are generally such as their Acquaintance and Familiars are. This is Affirmed in my Text, no less with Reference to good than bad Company: There is one general and plain Reason for this; all Men are naturally Lovers of themselves, and therefore the most effectual Way of endearing and obliging one another is by mutual Respects and Compliances; no Man can make his Court more effectually to another, than by falling in with him in Opinion and Practice, approving his Judgment, and observing his Inclination; this is that which flatters our Self-love, the predominant Principle in our Natures; this is that which renders Society agreeable, and Friendship lasting; which is never to be hoped for, where Mens Principles and Humours are inconsistent and incompatible: Ere we can be pleased ourselves, or please others, we must be mutually fashioned and molded into an Agreement and Conformity of Principles and Morals, we must be acted and governed by the same Affections and Inclinations, and moved and led by the same Desires and Passions. This is so far the universal Sense of Mankind, that it

has escaped no body's Observation ; all act and judge by this Rule ; we estimate Men by the Intimacies they maintain ; and he is thought to have forfeited all Pretension to good Sense or good Breeding, who does not stifle those Sentiments, and suppress those Inclinations, which are apt to shock the Company he is in, or give any Disturbance or Disgust to his Friends. From hence the Proposition laid down follows with undeniable Evidence, *That Men are generally such as their Companions are:* For that Society will soon be dissolved, where we reap no Satisfaction from it ; and we can reap none where there is no Agreement in our Notions and Inclinations.

But that this Truth, which is of the highest Consequence, may be the more deeply imprinted, I will proceed to a more distinct and particular Illustration of it. And first, "of the Influence good Company has on us towards making us wise and good." There are two Things in wise Men which never fail to work upon their Friends and Acquaintances : First, Good Discourses ; Secondly, Good Examples.

First then as to *good Discourse* ; how manifest is the Tendency of this ? what Light, what Strength, what Pleasure does it minister ? how does it awaken the Conscience, and purify the Heart ? how does it quicken us when we languish ? how does it recal and reduce us when we begin to forget ourselves, and lay aside a wise Sobriety of Mind and holy Fear ? how does it raise us when we sink and grovel, and how often does it kindle in us wise Desires and holy Purposes ? Thus *Solomon* observes,
That

CONVERSATION.

7

That the Lips of the Wise disperse Knowledge, Prov. xv. 7. and the New Testament tells us, concerning this Kind of Discourse, that it *ministers Grace to the Hearer*; that it *edifies and builds us up in our Holy Faith*: And the Disciples, going to *Emmaus*, remark what Life and Spirit there was in the Conversation of our Lord: *Did not our Hearts burn within us while he talked to us on the Way, and while he opened to us the Scriptures?* Luke xxiv. 32. Now, though no Words can ever be impregnated with the same Force and Energy with which our Lord's were; yet certainly, when God and our great Mediator, when the Riches of Divine Grace, when Righteousness and Heaven are the Subjects of our Discourse; when our Language flows from the Heart, and is animated by a vital and experimental Sense of that we talk of; when it has all the Advantages which a true Friendship and known Integrity, and the most favourable Opportunities can give it: Such Discourse can never fail of moving and affecting us.

From Discourse I pass on to Example; and here it is certain, That Virtue never appears so beautiful and lovely as in Action: That it is represented with much more Life, in the Practice of a wise and good Man, than it can be in Rules and Precepts: That the Notions we form of Duty from the Lives of others, are generally more correct and just, than those which we form even from the Scriptures themselves; for we are apt to bend and accommodate the Rule a little in favour of ourselves, but we never do so in favour of others: That

the Excellencies and Perfections of a Friend are very strong Incitements to Emulation, and very sensible Reproofs of our Remissness and comparative Barrenness and Unprofitableness; and on the other Side, his Defects are excellent Lessons of Caution and Watchfulness: it is, lastly, certain, that whatever Beauty and Loveliness there be in Virtue, it receives a new Accession from the Example of my Friend, whose Integrity I know; and the Esteem and Affection I have for him, is apt to beget in me a Value for every thing he approves, and inclines me to be pleased with what he does. But these Arguments are too many and too copious to be dwelt on; I content myself therefore only to have mentioned them, and will lay before you but this one single Consideration: A good Life in a Companion is certainly a mighty Motive and Encouragement to us; for while we behold our Friends discharging the Parts of good *Christians*, we see in them not only what we ought to do, but what we may do. Whatever is possible to them, is possible to us too; for they are clad with the same Frailties and Passions, exposed to the same Temptations, and have no other Assistances than what we have, or may have. In them we have plain Demonstration of the Truth and Power of Religion; we can no longer imagine that Faith is a mere Speculation or Amusement, or Virtue a mere Pretence or Name; under these Convictions we shall either come to a Resolution ourselves to do our Duty, or shall suffer the daily Reproaches of our own Minds. This is the natural Influence of Example; It instructs,
it

CONVERSATION. 9

it Reproves, Exhorts, and, if it do not prevail, it Condemns. Thus St Paul, Heb. xii. 1. *Wherefore being compassed about with such a Cloud of Witnesses, let us lay aside every Weight, and the Sin that does so easily beset us: And let us run with Patience the Race that is set before us.* Where the Apostle plainly teaches us, that, if the Faith and Patience of Martyrs and Confessors do not move us to imitate their Virtues, they will certainly serve to upbraid and condemn us at the last Day; and certainly the Examples of the Living, and those of our Familiars and Friends, cannot but have as much Force and Power in them, as those of the Dead: Nay much more, for the Reasons I have already suggested. Will not our own Hearts be apt to reason thus with us, on every Reflection we make on the Virtues of our Friend? What am I doing? can he and I go to the same Place at last? he pursues a Crown by Works of Faith, and shall I obtain it by the Works of Darknes? he seeks a Heaven by the Labour of Love, and the Patience of Hope; and shall I gain it by Sloth and Idleness, by Sensuality and Looseness? he mortifies the Body while I indulge it? he prays and contends, and passes his Life in holy Fear, while I am careless and unconcerned about a future State. His Conduct is regular, his Discourse heavenly, the Bent of his Soul is toward that which is good; but how little do I mind these Things? how hard is it for me not to let him see that I am wholly set upon the Pleasures and Profits of this World? what do I mean? am I indeed in the right, and he in

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the wrong? Is Religion indeed but a well-devised Fable? Alas! I see the contrary. I see that there is Truth and Reason on his Side; I cannot but reverence him, and think him happy; I cannot but own that he follows his Reason, I my Lust and Fancy. How uneasy these Kind of Soliloquies must be, and how naturally they will end, either in reforming our Follies, or in breaking off and quitting a Conversation which gives us so much Trouble, you cannot but see.

I HAVE done with the *Influence of good Company*; I am next to consider *that of bad*. This Subject, after what I have in general said, does not require long insisting on. Daily Experience is too plain, too sad a Proof of this Truth, That Sin is catching and infectious: That Human Nature is so prone to Evil, that it needs very little Temptation or Encouragement to it: That ill Principles and Practices are soon propagated; and, if they find any Countenance and Approbation from those we converse with, they will easily bear down all the Opposition which the Modesty of a civil Education, the weak Impressions of Reputation, or Decency, or the Checks of natural Reason, can raise against them. Nay, Holiness itself, unless well grown, and deeply rooted, can scarcely resist the Contagion which ill Company spreads. *Can a Man (saith Solomon) take Fire in his Bosom, and his Cloaths not be burnt?* Prov. vi. 27. And *evil Communication (saith St Paul) corrupts good Manners,* 1 Cor. xv. But we shall be more sensible of the pernicious Effects

CONVERSATION. 11

Effects of ill Company, if we consider these two or three Things.

1. Sin is the Cement of the Friendships and Intimacies of Sinners; Vice is the Subject of their Conversation, and some Sensuality or other makes up the Diversion and Entertainment of such Company. And how can it be otherwise? *Out of the Abundance of the Heart the Mouth speaketh*, Matt. xii. 32. What can the Mouth utter but Sin and Folly, when the Heart is full of Wantonness, Lust, Pride, Envy, Ambition, Sottishness, or Vanity? What but polluted Streams can flow from a polluted Fountain? What but Evil can an evil Man bring forth out of the *evil Treasure of the Heart*? Matt. xii. 35. How hard is it then even for a good Man to maintain the Character and Dignity of his Mind, where Censures and Slanders, malicious Wit, or Trifling and Impertinence make up the Conversation? How hard is it, even for such a one, to preserve the Purity and Sobriety of his Mind; where Riot and Luxury is the Business they meet about; where Pride and Ostentation of Life is the only Thing admired; and nothing has any Savour in it, that is wise or good, devout or humble? And, if a virtuous Person can in such Company scarce keep his Ground, how easily are those borne away by the Stream, who are of themselves but too prone to Evil, and too fond of Temptation?

2. Ill Company does naturally instil and propagate vicious Principles, worldly Maxims, sensual,

sensual, carnal Improvements: Here we are furnished with Objections against God and Providence, with Excuses and Apologies for Sin; here we learn to ridicule Religion and Conscience, and dispute ourselves out of all Sense and Duty. It is of this Sort of Communication St Paul speaks, when he saith, *That it corrupts good Manners.* And at this Day, those Errors which fret like a Canker, and consume every Thing that is wise and serious in us, have multiplied so beyond measure, that they are no longer the Enclosure of some few Pretenders to Freedom and Reason, but the foolishest and meanest, as well as the most vicious Part of Mankind, are deeply tinged with them.

3. Ill Company creates Confidence in Sin; a Custom of talking unconcernedly and loosely does naturally make Way for Carelessness and Liberty in our Actions; and, if we repeat either often, we shall soon grow bold and stupid in Sin: For, if we neglect to make any Reflection upon our Words or Actions, we shall be insensibly betrayed into a Hardness of Heart; or, if (what is worse) we be driven, by the Reproaches of our Conscience upon Reflection, to take Sanctuary in the Cheats and Impostures, whether vulgar or more refined, which Sinners are wont to put upon themselves, we shall soon sink into Profaneness and Atheism. Having thus unfolded to you the Truth of the first Proposition, and shewed you that Men become such as their Company; I am next to proceed to the

Second,

Second, "That Happiness is the Fruit of Wisdom, and Misery of Folly." Men may flatter themselves as they please, and delude themselves with vain Words; they may call the Proud and Rich happy; they may admire the prosperous Sinner, and, in a senseless Fit, applaud themselves in their vicious Pleasures; but they must bid Defiance, not only to Revelation, but even Reason and Experience too, ere they can promise themselves a true and lasting Satisfaction in any Thing but Virtue. Revelation tells us plainly, *that Godliness, and that only, has the Promise of the Life that now is, and of that which is to come,* 1 Tim. iv. 1. That, *if we sow to the Flesh, we shall of the Flesh reap Corruption; but, if through the Spirit we mortify the Deeds of the Body, we shall live,* Gal. vi. 8. That *we must all appear before the Judgment-seat of Christ, that we may receive according to what we have done in the Body, whether it be good or evil,* 2 Cor. v. 10. And both Reason and Experience, as well as Revelation, tell us, that Sin is fruitless and dishonourable: Rom. vi. 21. *What Fruit had ye then in those Things whereof you are now ashamed? That there is no Peace to the Wicked: That they are like a troubled Sea when it cannot rest, continually throwing up its own Mire and Dirt,* Isa. lvii. 20. That the Miseries and Calamities of Life spring from Sin: That Sin blasts our Enjoyments and Possessions; that it gives Sting and Edge to all our Miseries and Misfortunes: For, if we did not doat upon the Body and the World, the Evils of Life could not.

not wound us so deeply. In a word, Revelation, Reason, Experience assure us, that Righteousness fills the Mind with Peace and Joy; that Sin tortures it with Contradictions and unreasonable Passions, with the Guilt and the Terrors of the Lord; and what think we must be the Result of both in another World; *In the Day of the Revelation of the righteous Judgment of God?* Rom. viii. 5. Must the Nature of Things be altered, that the Sinner may be saved? Must Religion be an Imposture, that Madness and Folly may prove Wisdom? Must Reason be a mere Amusement, that Lust and Fancy may be infallible Guides? Must the Judgment of another World contradict all our Sense and Experience in this, that the little Raillery and Sophistry of the loose and vicious part of Mankind may prove the only Thing that has Solidity and Weight in it? These are Things too absurd and ridiculous to be fancied. I will enlarge no longer on a Truth which is controverted by none, except the Prophane and Atheistical, but will on to the third Thing proposed.

Thirdly, To give you some Advice for your better Conduct, as to Society, or keeping Company. This may be reduced to three Heads:

1. We must be very cautious what Company we keep.

2. We must endeavour to make the best Use of it.

3. We

3. We must be fully persuaded, that the due Governments of ourselfe in this Point is a Matter of the highest Moment.

1st, As to the first Rule: We must reject the Authority of Scripture, if we refuse to observe it; for this expressly forbids us to associate ourselves with the Wicked and Vicious: Prov. iv. 14, 15. *Enter not into the Path of the Wicked, and go not into the Way of evil Men; avoid it, pass not by it; turn from it, and pass away.* 2 Thess. iii. 6. *Now we command you, Brethren, in the Name of our Lord Jesus Christ, that ye withdraw yourselves from every Brother that walks disorderly, and not after the Tradition which he received of us.* 1 Cor. v. 11. *But now I have written unto you, not to keep Company; If any Man that is called a Brother be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such a one, no not to eat.* Nor do the Examples of Holy Men deviate in this Point from the Precepts and Exhortations of the Spirit. Psalm xxvi. 4, 5. *I have not sat with vain Persons, neither will I go in with Dissemblers. I have hated the Congregation of Evil-doers, and will not sit with the Wicked.* Psalm cxix. 63. *I am a Companion of all them that fear thee, and them that keep thy Precepts.* And thus it was with other good Men, they did equally covet good, and shun evil Company. Thus Mal. iii. 16. *When Wickedness abounded, then they that feared the Lord talked often one to another.* And in the first Times of Christianity, great
was

was the Intimacy and Dearness of the Disciples of *Jesus* one with another; great was their Abhorrence of all the Works of Darkness, and all Communion and Fellowship with those that practised them; as may easily be inferred from *Acts* ii. and iii. and other Places of Holy Writ. The Scripture then is plain in this Point: And, from what I have said, it appears that Reason is so too, unless we can think that Wisdom and Folly, Happiness and Misery, are Things indifferent.

But here it will be objected, At this Rate we shall soon find ourselves obliged to renounce the World, and quit all Company. Is not our Case much the same with that which *St Paul* puts *1 Cor. v. 9, 10*? *I wrote unto you in an Epistle, not to company with Fornicators; yet not altogether with the Fornicators of the World, or with the Covetous or Extortioners, or with Idolaters, for then must ye needs go out of the World.* To this I answer, 1. Be it granted, as the Objection supposes, that we must keep ill Company or none, in this Case I affirm it is far better to keep none. Retirement is not so dreadful a Thing to a Christian, as some think; the Calm and Peace of the Mind is much more desirable than Noise and Laughter; and the Quiet and Regularity of Privacy much to be preferred before the Sensuality and Confusion of vicious Company. Nor need any one complain of the Uncomfortableness of Solitude, who can converse when he pleases with Patriarchs, Prophets and Apostles; nay, with God and his Son *Jesus*. A good Man
may

may meet God, like *Isaac, in the Fields*, or *Moses in the Desert*; he may enjoy Communion with him, like *David, in his Bed-chamber*, or *Joseph in the Dungeon*. The Promise, *John xii. 23.* is not limited to place; *If a Man love me, he will keep my Words, and my Father will love him; and we will come unto him, and make our Abode with him.* But, on the other Hand, in the Company of the Wicked we shall never find God, nor ever feel any Effects of his gracious Presence, but shall be exposed to the Attempts and Practices of Evil Spirits, and to the Contagion of Vice. The wise Man observes, that it is better to live alone, than with a Companion of a rough, untractable, and exasperating Temper: But I am sure there can be no Company, how froward and rough soever, so fatal to our Happiness, as that which instils Vanity under the Advantages and Opportunities of Friendship: No Solitude can be so dismal or uncomfortable as that Society which infects the Heart, or darkens the Understanding; no Provocation or Insolence can be half so injurious, as that Conversation which tends to Softness or Debauchery, to the betraying us into a Love of this World, and a Forgetfulness of God.

2. This Objection may have some Colour in a Pagan or a Jewish World, but sure it has none in a Christian one. The Church of Christ is not yet left like a Cottage in a Vineyard; our Jerusalem is not yet degenerated to the Degree of *Jerusalem* of old, when God spoke thus of it in the Prophet, *Jer. v. 1.* *Run ye through the Streets of Jerusalem, and see now*

now, and know, and seek in the broad Streets thereof, if you can find a Man, if there be any that executeth Judgment, that seeketh the Truth, &c. Nor need we yet pray with the Psalmist, *Psalm xii. 1. Help, O Lord, for the godly Man ceaseth, for the Faithful fail from among the Children of Men:* For the Servants of God are yet numerous; nor are they driven to their secret Chambers, or to the Wilderness, or ashamed to own their Lord and Saviour, or to make an open Profession of the Hope that is in them.

I grant, will you say, that there are good Christians, but they are not easily, they are not every-where to be found; but the Worshippers of Pleasure do every-where swarm, every-where haunt us. There is an easy Remedy for this; Do thy Duty with an humble and unaffected Confidence, with a steady and unalterable Resolution: Put on the Garb of a Disciple; let the Air of a Christian appear in every Thing that thou doest, or sayest; let the Brightness and Beauty of Holiness, that enriches and adorns the Soul, break forth ever and anon in thy Conversation; and thou shalt soon see, that the Good will love thee, but the Wicked will forsake thee: They will shun thee, as Ghosts are said to do the Light of Day; or as Hypocrites and Profligates did the Society of the first Christians; and of the rest *durst no Man join himself unto them, Acts v. 13.* Thou dost too much accommodate thyself to the Modes and Humours of the World, and this draws upon thee the Company of the Impertinent and Vicious; it is an
earthly

earthly vanishing Splendor, about which these Moths and Night-flies flutter: It is Jet, not Gold and Diamond, that is said to attract Straws.

3. But lastly, This Rule obliges us only as far as we can (the Nearness of Relation, or necessary Business, does sometimes make it our Duty to converse with those which we otherwise would decline; and, in this Case, all that can be expected is) not to have any Fellowship or Communion with them in their Vices, but to discountenance or reprove them. And, as the World goes now, I think this Rule is to be extended no farther than to Intimacies and Familiarities, to voluntary and chosen Acquaintance, not to accidental Meetings, or occasional Correspondencies. But we must take Care not to be too favourable and compliant in this Matter: The more Sin abounds, the less Discipline is or can be exercised, the more zealous should we be in particular to do Honour to Religion, and to fix a Mark of Shame and Infamy upon Vice. Never is this Rule more scandalously transgressed, than when Priests and Prelates court the Company and Favour of Atheists and Adulterers: Or Matrons and Virgins that of a wretched Woman, whose State and Port is not more notorious than the Shame and Lewdness that maintains it. How can our Wives or Daughters think that there is any Shame or Turpitude in the Sin, when we pay so much Respect to the Sinner?

2dly,

2dly, We must consider what ought to be the true End and Design of Society and Conversation among ^{Chr.}Christians. Certainly that Man has a very mean and low Notion of Friendship, who proposes no other End than to eat and to drink together, or to laugh and fool away our precious Moments. The Scripture points out to us much nobler Purposes and Designs of Conversation, when it tells us, that our Speech should be such as *may administer Grace*; that we should *build up one another in our holy Faith*; that we should *comfort one another, exhort one another continually*, and so much the more, because *the Day approaches*, &c. and surely we are strangely mistaken, if we think that our Communication will lose all Gust, by being directed to one of these Ends. On the contrary, it would doubtless be as much more delightful as beneficial, if, when we meet, we were accustomed, instead of Censures and Reflections, News and Impertinence, or Frothiness and Lightness, to discourse of some worthy and noble Subject, becoming the Genius and Hope of a Christian. The Example of *David* confirms this Notion; he tried, and found, that Friendship was both useful and pleasant; whilst it was maintained on the Stock of Religion; *My Companion, my Guide, my Familiar Friend; we took sweet Counsel together, and walked unto the House of God in Company*, Psalm iv. 13, 14.

To this it will be again objected, It will be very difficult at all Times to find Matter
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CONVERSATION. 21

and Occasion for good Discourse. I answer,
 1. I do not utterly and totally exclude the
 common Accidents of Life, the Business and
 Affairs of it, nay, even Things of a pleasant
 and divertive Nature, if modest and inoffensive,
 from being sometimes the Subjects of Con-
 versation; but, I say, Religion ought to be
 the main and great End of it. 2. It is hard
 for me to conceive, how a good Christian
 should often want either Matter or Opportu-
 nity for pious Discourse. As for Matter, he
 must suffer the Providences of God to pass
 without any Observation or Remark; he must
 be a Stranger to the Works of Nature; he
 must be utterly unread in the History of Hu-
 man Affairs; he must be unacquainted with
 the Book of God; and he must have little
 Experience of the Power and Operation of
 God's Word and Spirit upon his own Soul;
 he must have reflected very little on the Wiles
 of Satan, the Temptations of the World, and
 the Defects and Weaknesses of Human Na-
 ture, who can want Matter for good Discourse.
 The Man of Letters, the Man of Business,
 the Man of Pleasure, never wants Matter;
 Books furnish the one, Business the other,
 and their Vices and Diversions the third. It
 is strange, that the Christian alone should be
 barren. The Christian! who is a Child of
 the Light, and of the Day, and should abound
 in Wisdom and Understanding. The Christian!
 who has every Hour Matters of the highest
 Importance on his Hands! And who, finally,
 is entertained with more and richer Pleasures,
 than the most fortunate *Epicurean* can pretend
 to.

to. As to Occasion or Opportunity of good Discourse, did the Heart run that Way, every Thing would afford it us. But alas! We rather shun than seek Occasions: And I know not by what strange Error we have banished all Matters of Religion out of Company; as if nothing but Ignorance or Affectation could make a Man so impertinent, as to talk of any Thing that were pious and good. I beseech you to consider, whether this be not a very near Approach to the being ashamed of Christ? And, if it be, how shall we escape that dreadful Sentence which is denounced against it? *Mark viii. 38. Whosoever shall be ashamed of me, and of my Words, in this wicked and adulterous Generation, of him also shall the Son of Man be ashamed, when he cometh in the Glory of his Father with the holy Angels.* This minds me of the

3d, and last Direction, which is, That we must be thoroughly persuaded that the right Conduct of ourselves, in the Point of Society, is a Matter of the highest Moment and Importance. Does not the Scripture plainly suggest this, when our Saviour tells us, *Matt. xii. That by our Words we shall be justified, and by our Words we shall be condemned?* And St James tells us, *James iii. 2. If any Man offend not in Words, the same is a perfect Man.* And it is no Wonder the Scripture lays so great a Stress, or sets so great a Value on the due Government of the Tongue, since nothing tends more to the pleasing of God, to the Honour and Interest of Religion, and to the forming the
Morals

CONVERSATION.

23

Morals of Men. As to this latter, the forming every Man's particular Manners, I have said enough: One Thing here I will only remark; never was there a more illustrious Proof of the Efficacy of Religious Conversation, than in the primitive Times. Next to that of the Spirit of God itself, the Christians found no greater Support under all their Trials, than what they derived from their mutual Encouragements and Exhortations of one another. And I do not question, but that Religious Friendship would be as useful now to preserve us against the Snares and Pleasures of Sin, as it was then to uphold them under their fiery Trials and Afflictions, were our Discourses now actuated by the same Spirit theirs were then. As to the pleasing God; must not God, think you, be as well pleased with our talking of, and magnifying his wondrous Works, in our familiar Conversations with one another, as with our praising or extolling him in our Closets? And must not the Regard and Reverence which we testify for him in Company, be as acceptable to him as our private Adorations? Spring they not from the same Principle? And is not the one as subservient (to say no more) to his Glory as the other? As to the Honour and Interest of Religion, nothing can more effectually promote it, than the giving a frequent and public Testimony of our Value for it. Which way can we more clearly convince the World of the Excellency and Virtue of it? Which Way can we more effectually propagate in one another the Love of it, than by making it appear that it has
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molded and formed our Souls into the Image of God; that it has possessed our Thoughts, and refined our Conversation? But, on the other Hand, if we have no Regard to our Talk, if we think this a Matter which Conscience is not concerned in, we shall soon see Religion daily lose Ground; for we shall soon learn to think and act with the same Liberty we talk; and this will introduce a strange Face of Things in a little Time.

Now to close all: If our Care or Unconcernment in this Point be of this vast Consequence, we cannot but think we shall be called to a strict Account about it in another World; the Day is coming when the Lord will fulfil his Promise, *Mal. iii. And the Lord hearkened and heard, and a Book of Remembrance was written: And they shall be mine, saith the Lord, in that Day when I make up my Jewels.* The Day is coming when God will execute the Threat denounced in the Apostle *Jude, Behold the Lord cometh with ten thousand of his Saints, to execute Judgment upon all, to convince all that are ungodly amongst us of all their ungodly Deeds, which they have ungodlily committed, and of all their hard Speeches which ungodly Sinners have spoken against him.*



F I N

THE
D U T Y
AND
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OF
P R A I S E
AND
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By HENRY SCOUGAL, A.M.

Author of a Book intitled,

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THE
DUTY and PLEASURE
OF
PRAISE and THANKSGIVING.

PSALM CVII. 15.

*O that Men would praise the LORD for his
Goodness, and for his wonderful Works to the
Children of Men.*

THERE is scarce any Duty of Religion more commonly neglected, or more slightly performed, than that of Praise and Thanksgiving. The Sense of our Wants puts us upon begging Favours from God, and the Consciousness of our Sins constrains us to deprecate his Wrath; thus Interest and Self-love send us to our Prayers. But alas! how small a Part hath an ingenuous Gratitude in our Devotion? How seldom are we serious and

heartily in our Acknowledgments of the divine Bounty? The slender Returns of this Nature which we make, are many Times a formal Ceremony, a Preface to usher in our Petitions for what we want, rather than any sincere Expression of our thankful Acknowledgment for what we have received. Far different was the Temper of the holy Psalmist, whose affectionate Acknowledgments of the Goodness and Bounty of God, in the chearful Celebration of his Praise, make up a considerable Part of his divine and ravishing Songs. How often do we find him exciting and disposing himself to join Voice, and Hand, and Heart together in this holy and delightful Employment? (a) "Bless the Lord, O my Soul: and all that is within me, bless his holy Name. (b) My Heart is fixed, O God, my Heart is fixed: I will sing and give Praise. Awake up my Glory, awake Psaltery and Harp: I myself will awake right early." And being conscious of his own Insufficiency for the Work, he inviteth others unto it, calling in the whole Creation to assist him: (c) "O sing unto the Lord a new Song: Sing unto the Lord all the Earth. Give unto the Lord, O ye Kindreds of the People, give unto the Lord Glory and Strength. Praise (d) ye the Lord. Praise ye the Lord from the Heavens: Praise him in the Heights. Praise him, ye Sun and Moon: Praise him, all ye Stars of Light. Mountains and all Hills, fruitful Trees, and all Cedars. Beasts, and all Cattle; creeping Things, and flying Fowls. (e) Bless the Lord all his Works, in all Places of his Dominion." Many such figu-

(a) Psal. ciii. 1.

(b) Psal. lvii. 1, 2.

(c) Psal. xcvi. 1, 7.

(d) Psal. cxlviii. 1, &c.

(e) Psal. ciii. 22.

rative Expressions occur, and Allowance must be made for the poetical Strain: But in the Text we have a proper and passionate Wish, "O that Men would praise the Lord," &c.

"O that Men," &c. Man is the great Priest of this lower World, by whom all the Homage and Service of the other Creatures is to be paid to their common Lord and Maker: "God (f) hath made him to have Dominion over the Works of his Hands: He has put all Things under his Feet. All Sheep and Oxen; yea and the Beast of the Field, the Fowl of the Air, and the Fish of the Sea, and whatsoever passeth through the Paths of the Seas." And the divine Bounty in maintaining of these poor Creatures redoundeth unto him; and therefore it is highly reasonable that he should pay the Tribute of Praise for them, who are not capable to know their Dependence on God, or their Obligations unto him. (g) "The young Lions are said to roar, and seek their Meat from God. (b) The young Ravens do cry unto him." But these are only the Complaints of languishing Nature, heard and relieved by the God of Nature; but not directly and particularly addressed to him, Man alone is capable to entertain Communion with God, to know his Goodness, and to celebrate his Praise.

"O that Men would praise the Lord." Praise is the Acknowledgment of the Goodness and Excellency of a Person; and though the Desire of it in us, who have nothing of our own but Folly and Sin, and whose best Performances have a miserable Alloy of adherent Corruption, be a blameable Vanity and Presumption; yet certainly it is highly rea-

(f) Psal. viii. 6, &c.

(g) Psal. civ. 21.

(b) Job xxxviii. 41.

sonable for God, who is the Author and Fountain of all Good, to require and expect it from his Creatures. He hath made this great World as a Temple for his Honour, and it should continually resound with his Praise. It is true, all the Praises of Men and Angels can add nothing to his Happiness and Glory; yet there is a Fitness and Congruity in the Thing, and it is our Happiness as well as our Duty to perform it; for (i) "it is good to sing Praises to our God; for it is pleasant, and Praise is comely." This is the blessed Employment of the holy Ones above; and if we ever taste the Pleasures of Heaven upon Earth, it is then, when our Souls are ravished with an overflowing Sense of the divine Goodness, and our Mouths are filled with his Praise.

"O that Men would praise the LORD for his Goodness." All the Attributes of God deserve our highest Praise; Power, Wisdom, and Goodness, are all one in him; but as we have different Conceptions of these, Goodness is that lovely Attribute which doth peculiarly attract our Affection, and excite our Praise. Our Love to God doth not so much flow from the Consideration of his Greatness, whereby he can do whatever he will, as from the Consideration of his Goodness, that he always willeth what is best; that his almighty Power hath infinite Wisdom to regulate it, and unspeakable Bounty to actuate and exert it.

"O that Men would praise the LORD for his Goodness, and for his wonderful Works to the Children of Men." The divine Goodness doth spread and extend itself over all the Parts of the Universe, and embraceth the whole Creation in its Arms: It not only displayeth itself most illustriously

to the blessed Inhabitants of the Regions above, but reacheth also to the meanest Worm that crawleth on the Ground. The Beasts of the Field, and the Fowls of the Air, and the Fishes of the Sea, and the innumerable Swarms of little Insects, which we can hardly discern with our Eyes, are all Subjects of that almighty Care: By Him they are brought forth into the World; by Him they are furnished with Provision suitable for them: "These (1) all wait upon thee," says the Psalmist, "that thou mayest give them their Meat in due Season; that thou givest them they gather: Thou openest thy Hand, they are filled with Good." But here, to excite us to Thankfulness, he makes Choice of an Instance, wherein we ourselves are more nearly concerned, and exhorteth to "praise the LORD for his wonderful Works to the Children of Men." If the Goodness of God to the holy Angels be above our Reach, and his Bounty to the inferior Creatures be below our Notice, yet sure we must be infinitely dull if we do not observe his Dealings with ourselves, and those of our Kind. As our Interest maketh us more sensible of this, so Gratitude doth oblige us to a more particular Acknowledgment of it.

Thus you have the Meaning and Importance of the Text. I know not how we can better employ the rest of the Time, than by suggesting to your Meditations particular Instances of his Goodness, and of "his wonderful Works to the Children of Men." Let us then reflect on the Works both of Creation and Providence; let us consider in what a goodly and well furnished World he hath placed us; how "he hath stretched out the Heavens as a Curtain over our Heads, and therein

(1) Psal. civ. 27.

"hath

“hath set a Tabernacle for the Sun,” which, as a universal Lamp, enlighteneth all the Inhabitants of the Earth; “his going forth is from the End of the Heaven, his Circuit to the Ends thereof, and there is nothing hid from his Heat:” In the Morning he ariseth, and makes the Darkness flee before him, and discovereth all the Beauty and Lustre of Things; and truly “the Light is sweet, and a pleasant Thing it is for the Eyes to behold the Sun.” Nor is it less useful and advantageous for directing our Ways, and ordering our several Employments: (l) “Man goeth forth to his Work, and to his Labour, until the Evening. He maketh Darkness, and it is Night.” The Curtains are drawn, and all Things hush into Silence, that Man may enjoy the more quiet Repose; and yet, to lessen the Horror of Darkness, and lighten such as are obliged to travel in the Night, while the Sun is enlightening another Part of the World, we have the Moon and Stars to supply his Room. “O give Thanks unto the LORD, for he is good: For his Mercy endureth for ever. To Him that by Wisdom made the Heavens: For his, &c. The Moon and Stars to rule by Night: For his, &c.”

Again, how wonderfully hath he furnished this lower World for our Maintenance and Accommodation! (m) “The Heaven, even the Heaven of Heavens are the LORD’s, but the Earth hath he given to the Children of Men. (n) He hath made us to have Dominion over all the Works of his Hands; he hath put all Things under our Feet; all Sheep and Oxen, yea, and the Beasts of the Field, the Fowls of the Air, the Fish of

(l) Psal. civ. 23.

(m) Psal. cxv. 16.

(n) Psal. viii. 6, 7, 8.

of PRAISE and THANKSGIVING.

9

"the Sea, and whatsoever passeth through the
"Paths of the Sea." By the Art and Industry of
Man the swiftest Fowls are caught, the fiercest
Creatures are tamed, the strongest Beasts are over-
come, and all made serviceable unto him. The
Horse helpeth our Journey both with Speed and
Ease; the Oxen labour the Ground for us; Sheep
afford us Meat and Cloaths; from the Bowels of
the Earth we dig Fuel, Metals, and Stones, which
are still the more plentiful, as they are useful and
advantageous to us; those Stones which serve for
building are almost every where ready at Hand,
whereas Rubies and Diamonds, and other such glit-
tering Trifles, are found but in a few Places of the
World, and gotten with a great deal of Toil; and
to what Hardship would all Sorts of Artificers be
put, if Iron was as scanty as Gold? The Surface
of the Earth yieldeth "Grass for the Cattle, and
"Herb for the Service of Man, and Wine that
"maketh glad the Heart of Man, and Bread
"that strengtheneth Man's Heart." These it af-
fordeth unto us from Time to Time; and while
we are spending the Productions of one Year, God
is providing for us against another. There is no
small Variety of Seasons and Influences, which con-
cur for the Production of that Corn, which we mur-
mur so much for when we want, and value so little
when it doth abound. The Winter Cold must tem-
per and prepare the Earth; the gentle Spring must
cherish and ferment the Seed; Vapours must be
raised and condensed into Clouds, and then squeezed
out and sifted into little Drops, to water and refresh
the Ground; and then the Summer Heat must ripen
and digest the Corn before it be fit to be cut down:
(o) "Thou visitest the Earth," saith the Psalmist,

(o) Psal. lxx. 9.

"and

" and waterest it, thou greatly enrichest it with
 " the River of God, which is full of Water;
 " thou preparest them Corn, when thou hast so
 " provided for it: Thou waterest the Ridges
 " thereof abundantly, thou settlest the Furrows
 " thereof, thou makest it soft with Showers, thou
 " blestest the springing thereof, thou crownest the
 " Year with thy Goodness, and all thy Paths drop
 " Fatness; they drop upon the Pastures of the
 " Wilderness, and the little Hills rejoice on every
 " Side; the Pastures are cloathed with Flocks;
 " the Vallies also are covered over with Corn;
 " they shout for Joy, they also sing.

" O LORD, how wonderful are thy Works! in
 " Wisdom hast thou made them all. The Earth
 " is full of thy Riches. So is the great and wide
 " Sea, wherein are creeping Things innumera-
 " ble, both small and great Beasts. There
 " go the Ships," those great Engines of Traffic
 " and Commerce, whereby every Country is easily
 " furnished with the Productions of another. And
 " indeed, it is a wonderful and astonishing Contrivance
 " of Nature, that Men should be easily trans-
 " ported to the remotest Places in such floating
 " Houses, and carried, so to speak, upon the Wings
 " of the Wind; that they should be able to find out
 " their Way in the widest Ocean and darkest Night,
 " by the Direction of a trembling Needle, and the
 " unaccountable Influence of a ferry Stone. (1)

" They that go down to the Sea in Ships, that do
 " Business in great Waters; these see the Works
 " of the LORD, and his Wonders in the Deep.
 " For he commandeth, and raiseth the stormy
 " Wind, which lifteth up the Waves thereof:
 " They mount up to the Heaven, they go down

of PRAISE and THANKSGIVING. 11

again to the Deep, their Soul is melted because of Trouble; they reel to and fro, and stagger like a drunken Man, and are at their Wits End. Then they cry unto the LORD in their Trouble, and he bringeth them out of their Distresses: He maketh the Storm a Calm, so that the Waves thereof are still. Then they are glad, because they are quiet: So he bringeth them to their desired Haven. O that Men," &c.

But now we are fallen unawares from the Works of Creation to those of Providence. Indeed it is hard to keep any exact Method in a Subject so copious, where one Thing doth obtrude itself upon us, before we have done with another. Let us all call back our Thoughts to a more orderly Consideration of that bountiful Providence which followeth us from Time to Time. We are infinitely indebted to the divine Goodness before we see the Light of the World. (q) "He poureth us out as Milk, and curdleth us like Cheese. He cloaths us with Skin and Flesh, and fenceth us with Bones and Sinews. He granteth us Life and Favour, and his Visitation preserveth our Spirit." This is so entirely the Work of God, that the Parents do not so much as understand how it is performed; for "who knoweth the Way of the Spirit," how it cometh to enliven a Piece of Matter, "or how the Bones do grow in the Womb of her that is with Child? I (r) will praise thee," saith the Psalmist, "for I am fearfully and wonderfully made; marvellous are thy Works, and that my Soul knoweth right well. My Substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest Parts of the Earth. Thine Eyes did see my

(q) Job x. 10.

(r) Psal. cxxxix. 14.

"Sub-

" Substance, yet being imperfect, and in thy Book
 " were all my Members written, which in Con-
 " tinuance were fashioned, when as yet there was
 " none of them: How precious also are thy
 " Thoughts unto me, O God, how great is the
 " Sum of them!" &c. Nine Months ordinarily
 pass in the forming of this curious and wonderful
 Piece, before it be exposed to the View of the
 World; and then the Prisoner is released from that
 narrow Confinement, and the Mother and the
 Child are delivered together. The Mother "for-
 " getteth her Anguish and Pangs, for Joy that a
 " Man-child is born into the World;" the poor
 Infant is naked and weak, ready to expire for Hun-
 ger and Cold, unable to do any Thing for itself but
 weep and cry: But He that brought it into the
 World, hath already provided for its Sustentation
 in it; the Mother's Breasts are filled with a whole-
 some and delicious Liquor, which faileth not from
 Time to Time, but is invisibly supplied, like the
 Widow of *Sarepta's* Oil, till the Child becomes
 capable of stronger Food.

But it was not enough that Mothers should be en-
 abled to sustain their Infants, unless they had been
 also powerfully inclined unto it; and therefore God
 hath implanted those Bowels of Kindness and Com-
 passion, which prompts them to the most tender
 and affectionate Care, and makes them as ready to
 help their Childrens' Necessities as their own;
 which though it do hardly deserve the Name of a
 Virtue, being common to them with the Brutes, (1)
 " for even the Sea-monsters draw out the Breast,
 " and give suck to their Young;" yet certainly it
 is an Effect of the divine Wisdom, that Infants
 may not want those Succours which would never

(1) Lam. iv. 3.

have been so effectually secured to them by a Law. Mean while the poor Infant is so weak, and so unable to endure the least Violence, and withal exposed to such innumerable Dangers, that the Mother's Solitude and Care would be to little Purpose, if it were not preserved by a higher and invisible Power, which watcheth for its Safety, when the Mother and Nurse are fast asleep, and keeps it from being overlaid.

As we grow in Years, our Necessities multiply, and Dangers increase rather than diminish; and we are still more and more obliged to God for the Supply of the one, and our Preservation from the other. We think, perhaps, we have now set up for ourselves, and can provide what is necessary by our own Industry, and keep ourselves out of Harm's Way; but there cannot be a more foolish and unreasonable Thought; there needeth but a little Consideration to undeceive us. All that we project and do for ourselves, dependeth on the Integrity of our Faculties, and the Soundness of our Reason, which is a Happiness we can never secure unto ourselves. I chose this Instance the rather, because it is a Mercy invaluable in itself, and I fear very seldom considered by us. O what an unspeakable Blessing it is, that we are preserved in our right Wits, that we are not roaring in some Bedlam, or running furiously up and down the Streets, nor have our Spirits sunk into that Silliness or Stupidity, which would make every little Child to mock and deride us! It is possible enough that this should befall the wisest and most steadfast of us all. A Stroke on the Head, a few more Degrees of Heat in the Blood, or Agitation of the vital Spirits, were enough to do the Business; so weak and mutable Creatures are we; so small is the Distance

stance betwixt a wise Man and a Fool. Next to the Use of our Reason, how much are we indebted to the divine Goodness for our Health and Welfare? These Bodies of ours are made up of so various Parts, and withal, so nice and delicate, that the least Thing in the World is enough to entangle and disorder them. A Drop of Humour, or a Grain of Sand, will sometimes occasion such Anguish and Pain, as to render a Man insensible of all the Comforts he enjoyeth in the World: And they who understand any thing of the human Body, will justly wonder that all the Parts are kept in order for an Hour. What a Mercy ought we therefore to account it, to find ourselves in Health and Vigour; no Aching in our Head, no Noisomeness in our Stomach, no Fever in the Blood, none of the Humours vitiated, none of those innumerable Conduits broken which convey them; but all the Organs performing their proper Functions, and a sprightly Vigour possessing every Part! How much are we indebted to that Providence which preserveth us from Falls and Bruises, and "keepeth" "all our Bones, so that none of them are broken;" which watcheth over us when we are asleep, and careth for us when we are not able to care for ourselves? What a Blessing is it to enjoy the Repose of the Night! that we are not wearied with endless Tossings and Rollings, nor "scared with" "Dreams, and terrified with Visions," whereof holy *Job* complains; that we are protected from Fire and Violence; from evil Spirits, and from evil Men. "I will both lay me down in Peace, and sleep, for thou, LORD, makest me to dwell" "in Safety." And what shall we say of our Food and Raiment, of our Houses, and manifold Accommodations, of the Kindness of our Neighbours,

of PRAISE and THANKSGIVING. 15

and the Love of our Friends, of all the Means of our Subsistence, and all the Comforts of our Lives! We are made up as it were, of a great many several Pieces, have such a Variety of Interests and Enjoyments concurring to our present Happiness, that it is an unspeakable Goodness which continueth them all with us from Time to Time; that when we awake in the Morning, we should find our Minds clear, our Bodies well, our Houses safe, all our Friends in Health, and all our Interests secure. "He is a Wall of Fire about us, and about all that we have, by Night and by Day; and his Mercies are new every Morning." I cannot stand to speak of all those more public Mercies, the Peace and Tranquillity of Kingdoms, and all the happy Effects of Society and Government: I shall only say, that it is a signal Instance of the divine Will and Goodness in the Government of the World, that such a vast Number of Persons, only acted by Self-love, should all conspire for the public Interest, and so eminently advance one another's Welfare: That Magistrates should so willingly undergo the Trouble of Government, and that a heady and inconsiderate Multitude should be commanded and over-awed by a single Man; certainly it can be no other but that same God, "who stilleth the Noise of the Waves," that can prevent or compose "the Tumults of the People."

Hitherto we have considered those Instances of the divine Bounty which relate to our temporal Concerns; but surely we were made for some higher and more excellent End than to pass a few Months or Years in this World; to eat, drink, sleep, and die. God hath designed us for a more lasting and durable Life, and hath accordingly made greater Provisions for it: He taketh Care of our very Bodies,

dies, but hath an infinitely greater Regard to these spiritual and immortal Substances which he hath breathed into us. And here, in all Reason, we ought to begin with that great and fundamental Mercy, which is the Root and Spring of all his other Mercies towards the Souls of Men; I mean, the Incarnation, and the Death of his only begotten Son. But alas! where are those Affections wherewith that should be spoken and heard? Our Dullness makes me almost afraid to meddle with so high a Theme; that the eternal Son of God, the Wisdom of the Father, the Maker, and Lord of all Things, should clothe himself with the Infirmities of the human Nature, and come down from the Habitation of his Glory, and take up his Abode among the wretched and rebellious Children of Men, to reclaim them from their Wickedness and Folly, and reduce them to their Duty and their Happiness; that he should have gone up and down in the World upwards of thirty Years, in Poverty, Affliction, and Contempt; doing Good, and suffering Evil, scattering Blessings, and enduring Injuries wherever he came; and at last, should have yielded up his Life in unspeakable Anguish and Torment, to be a Propitiation for our Sins. These are Matters which ought never to be spoken or heard, without losing ourselves, as it were, in a Rapture of Admiration, Gratitude, and Love. "O the Breadth, Length, Depth, and Height of that Love which passeth all Knowledge;" which made God assume our Nature, that we might become Partakers of his! It is true, that all our blessed Saviour hath done and suffered, proveth ineffectual to the greatest Part of Mankind; but sure they have themselves to blame: God hath both said and sworn, that he hath no Pleasure in the
 "Death

of PRAISE and THANKSGIVING. 17

"Death of Sinners, but would have them rather
"repent and live;" and indeed, his Way of deal-
ing with them, doth sufficiently declare the same:
With what long-suffering Patience doth he wait
for their Repentance, what Pains doth he take to
reclaim them!

It is an astonishing Thing to consider, what In-
dignities and Affronts are every Day done unto
that infinite Majesty by sinful Dust and Ashes, and
that he doth not avenge himself by their total Over-
throw; that they should violate his Laws, and de-
spise his Threatnings, and defy him, as it were,
unto his very Face; and yet he should pity and
spare them, and wait to be gracious unto them.

Were the Government of the World committed
to the meekest Person on the Face of the Earth,
he would never endure the Outrages which are
committed against Heaven, but would presently
lose all his Patience, and turn the whole Frame
into Ruin: But God is Love: "His Thoughts
"and Ways are not like those of Men: But as
"the Heavens are higher than the Earth, so are
"his Thoughts and Ways higher than ours."

And when the obstinate Wickedness of sinful Crea-
tures doth, as it were, force and extort Punish-
ments from his Hands, what Reluctancy, what
Unwillingness doth he express to this Work? This
strange and unnatural Work, as he himself seems
to term it. "How shall I give thee up, O E-
phraim? How shall I give thee up! O that my
People had hearkened unto me: That Israel had
known my Ways! O Jerusalem! O Jerusa-
lem!" &c.

Again, as God waiteth patiently for our Refor-
mation, so he doth make use of many Methods and
Means to bring us into it. He hath published the
Gospel

Gospel through the World, and brought down the Knowledge of it to our Days, in spite of all the Opposition of Devils and Men; he hath established a Church, and appointed a whole Order of Men, whose peculiar Calling and Business in the World is to take Care of Peoples' Souls; to instruct them in the Way to Heaven, and as "ambassadors in CHRIST's Stead to beseech them to be reconciled unto GOD." These are some of his common Mercies; but who can express that Favour and Love which he sheweth to his own, to those blessed Persons whom he chuseth, and causeth to approach unto himself; when he rescueth them from the Vanity of their Conversation, and "the Pollution which is in the World through Lust;" when he mouldeth their Souls unto a Conformity with himself, and stampeth his blessed Image upon them; when he visiteth them with his holy Spirit, and filleth their Hearts with those hidden Pleasures, which none can understand but those that feel them: "A Stranger intermeddleth not with their Joy." And yet even these are but the Earnest of that great Felicity for which he hath designed us; "those Joys that are at his Right hand, those Pleasures that endure for evermore." Eye hath not seen, nor Ear heard, nor can enter into the Heart of Man to conceive what GOD hath prepared for those that love him: And it doth not yet appear what we shall be." Meanwhile, those small and imperfect Discoveries which are made to us in the holy Scriptures of that inconceivable Happiness, are enough to overwhelm us with Admiration and Wonder. To think that the blessed Day is coming, when we shall be loosed from these dull and lumpish Bodies, these Sinks of Corruption, Diseases and Pains, these Prisons and Dungeons.

Dungeons of our heaven-born Souls, and being cloathed with Robes of Light and Glory, shall get above the Clouds, and all these Storms and Tempests which are here below; and be carried into those blessed Regions of Calmness and Serenity, of Peace and Joy, of Happiness and Security; when we shall come "unto the innumerable Company of "Angels, and the general Assembly of the Church "of the First-born, and to the Spirits of just Men "made perfect; and to Jesus the Mediator of the "New Covenant," there to behold the Glory of God, and all the Splendor of the Court of Heaven; to view and contemplate that infinite Power which created the World, that unsearchable Wisdom which ordereth all Things, that unspeakable Goodness which exerteth both; nay, (t) "so to "see GOD as to become like unto him. (u) And "beholding with open Face the Glory of the "LORD, to be changed into the same Image from "Glory to Glory." To receive the continual Il-lapses of the divine Goodness, and the constant Ex-pressions of his Favour and Love; and to have our own Souls melted and dissolved into the Flames of reciprocal Affection, and that Fire fed and nourished by uninterrupted Enjoyments; in a Word, to be continually transported into Extasies and Raptures, and swallowed up in the Embraces of eternal Sweet-ness, and to be lost as it were in the Source and Fountain of Happiness and Bliss! "LORD, (x) "what is Man that thou takest Knowledge of him? "or the Son of Man, that thou makest such "Account of him? (y) What is Man, that thou "shouldst thus magnify him? And that thou

(t) 1 John iii. 2.

(u) 2 Cor. iv. 18.

(x) Psal. cxliv. 3:

(y) Job vii. 17.

" shouldst

" shouldst set thine Heart so much upon him? O
 " that Men would therefore praise the LORD for
 " his Goodness, and for his wonderful Works to
 " the Children of Men! O give Thanks unto the
 " LORD, for he is good, for his Mercy endureth
 " for ever. Blessed be the Name of the LORD
 " from this Time forth, and for evermore."
Amen.



F I N I S.

11.

FRIENDLY
A D V I C E
TO A
P A T I E N T;

Calculated more particularly for the Use of the SICK,
belonging to the INFIRMARIES, as well the OUT-
PATIENTS, as those WITHIN THE HOUSE; though
the *greatest* Part of it is suitable and of equal Service
TO EVERY SICK PERSON.

By Sir JAMES STONHOUSE, Bart. M.D.

Formerly of *St. John's College, Oxford*, and Physician to the
GENERAL INFIRMARY, at *Northampton*.

*Did not HE that made me in the Womb make him; and did not
ONE fashion us in the Womb?* Job xxxi. 15.

Condescend to Men of low Estate. Rom. xii. 16.

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MDCCXCIX.



PREFATORY ADVERTISEMENT.

THE FRIENDLY ADVICE, in this little Treatise, will appear to the Reader *somewhat foreign* to the Province of a PHYSICIAN.—Doubtless it is so:—But the Experience of many Years in that Character (particularly in the INFIRMARY at NORTHAMPTON) gaye me too many *sad* Instances of the Want of *other* than *medical* Assurances; and that too in Matters of *everlasting* Concern. To limit therefore to one *particular* Province, a Regard to our Fellow-Creatures, when it is capable of being so beneficially extended, would in *my* Opinion, debase even humanity itself, and is utterly inconsistent with the Christian Temper. And tho' a due Deference to the publick inclines me to justify this Undertaking, yet every candid Reader will readily allow, that I need not make much Apology to *others*, for what my own Conscience assures me is a necessary Duty.—The frequent Opportunities of observing different (and for the most Part uncultivated) Minds under those various Circumstances of Difficulties, which intitle them to Admission into a publick Infirmary; and especially my Conversation with Patients in the Progress of their Distempers, and sometimes in the last Hours of their Lives, have furnished *me* with the particular Advantages for an Undertaking of this nature; which, easy as it may seem, *they*, who think and assert it to be, will give, by that very Assertion, a sufficient Proof of their own Disqualifications for it.—It may often be inconsiderately, and therefore unsuccessfully attempted; but perhaps *they*, who are best able to perform are the most sensible of its Difficulties.

It indeed requires no less Attention to a Variety of *Circumstances*, in order to restore Health and Soundness of *Mind*, than to the several *Symptoms* in order to cure the Diseases of the *Body*: For it is by no Means sufficient to say, I will talk to a Man in such and such a Manner, because he is *sick*, or in *Pain*: The Nature of his Malady; the Course of Life, which in some Instances might occasion, or contribute towards it; the Tenderness, or Inflexibility of his own Nature; any Abuse or Defect of his Reason or Education; his Presumption or Despair; the various Approaches towards either Extreme; and the Sense or Disregard, which he shews to Chastisement or Mercies: all these, I say, require a *very different Treatment*. So that whoever can justly hope to succeed must not only have a distinguishing, and well-disposed Mind, but be long conversant in these *several Circumstances*: He must also be *habitually* exercised in the Methods, and well furnished with the Arguments and Texts proper for Conviction, Reproof, Instruction, Exhortation and Comfort.

These Reflections, which suggested the apparent usefulness of some such Help as this, had *with me* the Force of an Obligation to attempt it, so far as is consistent with any *general Plan*, or Course of Directions; though we must allow, that there will be a *great Difference* between what is *written down*, and the casual unrestrained Freedom of a *personal Conversation*; together with such a prudential Use of Opportunities, as will arise from *Observations* of the Patient's Dispositions; sometimes indeed to be learnt in his very Countenance.—From *these* Judgments may be formed, what *sort* of Discourse will be most suitable at that *particular Time*; and how he is likely to reject, or receive, any Profit by it.

The *Advice of the Physician*, how judiciously soever given, will in *many Cases* be fruitless, even where Expectations are the most sanguine; and one Time or other, must necessarily become so in *all*: But, where Reason is not wholly extinct, the good Offices of the *Christian* may always be useful.—Having therefore *deliberately* weighed the Design, I was encouraged to proceed in
Execu

PREFATORY ADVERTISEMENT.

W

Execution of it, for these *obvious* Reasons among others—
 “ that nothing of this Kind had hitherto been published;
 “ and that one of *my* Profession might reasonably hope for
 “ some *particular* Attention; especially from those, who
 “ have entertained a favourable *Opinion* of me, and were,
 “ or had been, under my Care, as a *Physician*.”

Whatsoever I have advanced, either in this Preface, or
 in the Treatise itself, is *intirely* agreeable to the Convic-
 tions of *my own* Conscience, as to the certain Evidence,
 and great Importance, of those Principles and Practices,
 which I have enforced and recommended: And I shall
 esteem myself peculiarly happy, if what I have here sug-
 gested may have its due Weight and Influence on the
 Minds of those who read it: and animate them, as our
 Saviour has injoin'd, to SEEK FIRST (preferably to every
 other Consideration) THE KINGDOM OF GOD AND HIS
 RIGHTEOUSNESS: “ *For what shall it profit a Man if He*
 “ *gain the whole World, and lose his own Soul?*”

It is far from my Design to recommend the *peculiar*
 Tenets of any Sett of Men, and I have ~~therefore~~ to the
 utmost of my Power avoided all *Singularities of Expression*;
 yet, as scarcely any Thing can be advanced, which *some*
 have not questioned, or made Matter of Dispute, I have
 referred to such Texts of Scripture, as appear to me evi-
 dently to speak the *same* Sentiments, that I might, as far
 as possible, be sheltered under their *sacred Authority* from
 that censorious, and cavilling Disposition, by which *some*
 rather seek to distinguish *themselves*, than to serve the *com-*
mon Cause of Religion.

Having thus unreservedly avowed the settled Principles
 of my own Heart; founded upon the most mature Deli-
 beration, and a long Observation on Men, Manners, and
 Things:—And, having been induced by the most chari-
 table and friendly *Motives*, as well to the Acknowledge-
 ment of my own religious Opinions, as to this Under-
 taking in general, I am inclined to hope my Reader will
 in the *same* Disposition, most readily excuse whatsoever
 in Point of Judgment, or Impropriety of Expression,
 might admit of Censure; and that, if he cannot altoge-
 ther think in the *same* Manner with *me*, our Difference

in Opinion may no Ways lessen our good Will and Affection, but that he will candidly allow *me* the same Liberty of judging, which he has an undoubted Right to use for *himself*.

After all, if this public Testimony of my *firm* Belief of CHRISTIANITY; the free Declaration of my own Sentiments; and my *compassionate* Regard to the immortal Souls of the *lowest* of my Fellow-Creatures, should expose me to any Degree of *Contempt* and *Ridicule*, in such an Age as *this*; wherein Levity of Mind, and its natural Consequence, Dissoluteness of Manners, are equally evident and deplorable, I shall not be very anxious as to the *Event*, (being well satisfied in the Approbation of my own Conscience, as to the Integrity and Benevolence of my Views) but shall *refer* myself to the Decision of that Day, *when the Secrets of all Hearts shall be manifested*, and our eternal States *unalterably* determined.

Northampton,
July 9, 1748.

VERSES to the AUTHOR:

By a PHYSICIAN.

LONG had the Art of Healing been confin'd
 To save the Shell, the Prison of the MIND;
 Curious had view'd the tinctur'd Ducts of Bile;
 And trac'd the Silver Channels of the Chyle,
 Pursu'd the purple Maze thro' ev'ry Vein,
 The Nerves, that vibrate, and the Glands, that strain.
 Hills, Vallies, Woods, and Springs were all explor'd,
 The sea was ransack'd and the Earth was * bored.

Thus, Sons of Med'cine! all your fond Regard
 This perishable Frame of Man has shar'd:
 Nor did the Soul your due Concern employ,
 Tho' doom'd to endless Pain, or endless Joy.

Thy Knowledge no such narrow Limits bound,
 Thy Labours, STONHOUSE, take an ampler Round,
 With equal Skill, and with a warmer Heart,
 Successfully you cure the mortal Part;
 Whilst with each Cordial, heavenly Balm you pour,
 To cheer the Sick, or calm the dying Hour.

'Tis Thine the tender † Moments of Address
 To seize, and strongly sacred Truths impress:
 To bid the Patient's Prayer with Faith arise,
 And breathe its grateful Incense to the Skies.
 To urge the Saviour's all-atoning Blood;
 And animate the Sinner to be good.

Humane, as learn'd, with other's Bliss you glow,
 Feel, sooth, deplore, and heal another's Woe.

Ardent while thus your Christian Efforts seek
 Health for the Poor, and Comfort for the Weak;
 Your Care for their immortal Welfare shewn,
 With heighten'd Lustre shall augment your own.

JAMES K—, M. D.

* In searching for different Mines, and Minerals, it is customary to bore the Earth; and some of the most efficacious Medicines are taken from thence; as Mercury, Sulphur, Steel, and Antimony.

† *Mollissima Fandi tempora.* VIAG.

TO JAMES STONHOUSE, M.D.

Written soon after Recovery from a dangerous Illness.

'TIS laudable,---'tis friendly (sure!)

Corporeal Maladies to cure:

But 'tis a more exalting Praise

The Sin-distemper'd Mind to raise;

To meditate with Godlike View

The Health of Soul and Body too.

THEE for this WORK shall Thousands bless,
(Read on the Beds of pale Distress)

And thank the providential Woe,

That brought them HELPS like thine to know.

The heal'd Artificer, whose Hand,

Domestick, pressing Wants demand,

More useful made by Thee shall come,

A double Blessing to his Home.

The well-rul'd Family shall prove

An happier House of Faith and Love;

And own that all the Joys they share,

Sprung from thy Pen, and medic Care.

Oh! long belov'd, long honour'd live!

Example to thy Brethren give;

MAY THY ATTEMPT to every Heart

An emulative Zeal impart!

And let their prais'd Ambition be,

To act like *BOERHAAVE, and like THEE.

MOSES BROWNE.

* This is intended as a Reference to a very conspicuous, and exemplary Part of Dr. Boerhaave's Character; namely, that he did not think, that the most reverential Acknowledgement, and most open Profession of his Religion, as a Christian, derogated in any degree from his high Reputation, as a Physician.—It was his constant Rule to rise very early, and to spend about an Hour in secret Prayer, and in Meditation on some Part of the Scriptures. This Rule he recommended to his intimate Friends, as the best He could give them for their

STANZAS occasioned by Dr. STONHOUSE'S
Friendly Advice to a Patient.

FRAIL Sons of Dust!
Sad Offspring of polluted Clay!
No longer good or just,
To Vice and Folly still a Prey,
Say, can ye hope for Happiness below?
Alas! its limpid Stream thro' purer Channels flow.

their Preservation; judiciously observing, that the Health of the Body must, more or less, be dependent on the Tranquillity of the Mind;—and that, “*there is no Peace to the Wicked.*”

Being asked “*how it was possible for Him to undergo so much Fatigue in his Profession?*” He replied, “I have habituated myself from my Infancy to Punctuality and Dispatch; and my Morning’s Retirement gives me Spirits for the Day; and enables me to act, “*as in the immediate Sight of GOD;*”—of that God, to whose Bounty He attributed all his Abilities; to whose Grace he ascribed all his religious Attainments; by whose Providence he had long been directed, and supported in a Profession, which engaged him in a necessary and constant Attention to the various Distresses, and Miseries of his Fellow-Creatures, and to whose Will he was entirely resigned in every Circumstance, which related to himself, or others.—May the Example of this Eminent* Man extend its Influence to his Admirers, and Followers; and whilst they pursue his medical Knowledge, may they aspire to that exalted Piety of which he was so admirable a Pattern!

* See his *Life*, from whence the following Quotation is taken, which shews what Regard the great *Barbours* paid to Religion.—“His Time was wholly taken up in visiting the Sick, searching into every Part of Medicine with the utmost Diligence, and reading the Scriptures, which he generally did after Morning Prayer.—He was particularly fond of such Authors as placed the *Love of God*, and its consequential Duties in the clearest Light; and was therefore remarkably compassionate to his Fellow-Creatures, and cheerful in his Family, even under the most trying Afflictions.”—He would sometimes say with *Jon*, “Shall we receive Good at the Hand of God, and shall we not receive Evil?”—Especially when that very Evil (how grievous soever at present) is designed for our future Good; as “*as a Father chasteneth his Son, so the Lord our God chasteneth us.*”
Deut. viii. 5.

Say, can yon Flower,
 Tho' ting'd its filken Buds with Gold,
 If cank'rous Worms devour
 Its pearly Gems ere they unfold,
 Ere hope its spreading Beauties to display?
 Alas! its Leaves contract, grow wrinkled, and decay.

Created pure,
 Man was the Child of Health, and Joy;
 Oh! had his Faith been sure,
 His Bliss had been without Alloy.
 But Sin, and Death prevail'd; and with them rose
 Disease, insatiate Fiend, with all her kindred Woes.

Ye vengeful Train
 Of Ills, that rack the Race of Man!
 Sad Family of Pain,
 That make him loath Life's little Span!
 Say was it given you uncontroll'd to rage?
 No!---Medicine brings her Balms your Fury to assuage:

The eternal King,
 Whose tender Mercies still endure,
 Has bid the genial Spring
 Pour forth a thousand Herbs of Cure,
 Has bid the Sea, the Fountain, and the Mine,
 To ease the torturing Pang, their lenient Stores resign.

At his Command
 Fair Charity shoots from the skies;
 She opes each wealthy Hand,
 And bids yon friendly Walls* arise;
 She spreads the Couch, prepares the Healing Draught,
 And "Come, ye Poor," she says, "here find Relief unbought."

Hail, sacred Dome!
 Hail, blest Asylum of the Poor!
 Lost in his lonely Home,
 The HIND† diseas'd had died obscure:
 But here restor'd to Labour, and to Life,
 Again he clasps his Babes, and cheers his drooping Wife.

* The INFIRMARY.

† A Cottager, or labouring Man.

Nor rais'd alone
 To transient Life, that soon must end;
 From Mercy's downy Throne
 Here blest Impressions oft descend:
 For see while Med'cine makes the Body whole,
 This little Tract affords Prescriptions for the Soul.

Yes, gen'rous Friend,
 Thy Skill attempts the nobler Part,
 The Will depriv'd to mend,
 To probe and cleanse the ulcerous Heart,
 And, through the Saviour's all-restoring Blood,
 To raise to endless Life, the Penitent and Good.

THOMAS P—, M.D.

¶ The Society for Promoting Christian Knowledge has adopted this little Tract into the Number of those Books which they disperse, as properly calculated for the Revival, and Advancement of True Religion: It is sold singly for Three Pence, or a Guinea per Hundred: But it may be had, on the Terms of the Society, by any of their subscribing Members: namely, at Half-Price: the other Part being defrayed out of the Society's Fund.

The Booksellers beg Leave farther to add, that the Price of this is less than that of any other Tract of the same Size; which is owing to the largeness of the Impression, which, through the Hope of supplying most of the Infirmaries, he has had printed, and to the Author's Generosity in not taking Copy-Money for this, or any of the preceding Editions.

N. B. A little Tract, intitled, SPIRITUAL DIRECTIONS to the Uninstructed, written by the same Author, is likewise adopted by the Society; and may be had singly for Four Pence, or one Pound eight Shillings per Hundred. These two little Tracts are generally bound up together; and are then sold for two Guineas per Hundred.

For such as are so charitably disposed as to give them away to private Families, or to send them to the Plantations in America; or for the Governors of Infirmaries, who purchase them to distribute to the Patients, it will be most adviseable to have them sewed in Pasteboards; as all those are, which are procured of the Society.

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FRIENDLY

FRIENDLY

ADVICE

TO A

PATIENT.

INTRODUCTION.

ONE of our blessed Saviour's *principal* Commandments is, "Thou shalt love thy Neighbour, as thyself;"—one of those on which, he tells us, *hang all the Law and the Prophets*. In obedience therefore to this *Command*, it is my constant and sincere Desire, that every Neighbour, especially every *afflicted* Neighbour, should be truly dear to me: and I can confidently say, that the *Advice*, which I am now offering, proceeds from real Love to you, as a Fellow-Creature; as a Fellow-Christian; and as one now in a Condition, which intitles you to particular Compassion.

To be at once *sick*, or *lame*, and *poor*, perhaps too *uninstructed*, are afflicting Circumstances indeed; and it ought certainly to *dispose* me, according to the *Abilities* God has given me, cheerfully to do my Part as a *Physician*, a *Christian*, and a *Subscriber*, towards your Cure, Instruction,

• Matt. xxii. 39.

and

and support.—But, as Charity to the *Soul*, is unquestionably the noblest of *all* Charities, I would especially attend to that; heartily wishing so to join the happy Purposes of a *Reformatory* with those of an *Infirmiry*, as not only to restore your *bodily* Health, but *effectually* to promote your *spiritual* Welfare, and *eternal* Salvation.

“ For the Benefits of an *Infirmiry* (as hath been excellently observed by the Reverend Dr. GRAY, in his Sermon preached at the opening of this Charity, at *Northampton*,) are not confined to *bodily* Pain and Sickness, but may extend themselves yet further, to the *spiritual* Maladies of those, who are under the Care of it. The Ignorant *here* may be instructed, and the Dissolute reclaimed, and the Dead in Trespasses and Sins, through the *all-powerful* Grace of God, be raised, to the Life of Righteousness.—The strict Regularity to which the Patients are obliged, the *spiritual* Assistance which is charitably administered to them, the Aptness of Men’s Minds to receive *religious Impressions* in Time of Sickness and Distress, and the good Improvement that will be made of it, to the pressing *Home* upon them their *everlasting* Concerns, whilst they are *here* in a suffering and declining Condition, ALL contribute to this happy Change.—And who is there, that feels not an inward Pleasure (a Pleasure which must greatly overpay his Liberality) when he reflects, that by a small Benefaction, He may be *happily instrumental*, not only to the prolonging of a *mortal* Life, but to the saving of an *immortal* Soul.”

The Visits of a *Physician* to every particular Patient cannot be long; and much of the little Time He spends with each, must be employed in the Advice *peculiar* to his Profession. The great Duty of instructing the ignorant can but rarely, in any measure, and never fully be discharged by him. I would therefore gladly make up the Deficiency, by applying myself to you in *this* Manner; which enables me to speak to those, whom I see not;—to those at the greatest Distance from me;—and perhaps I may continue to speak when my Lips are silent in the Dust; for though I am not a *Minister*, I should scarcely think I deserved the

the Name of a *Christian*, if I was not willing, when proper Occasions offer, to instruct and comfort you, as your Circumstances and *my own* may permit: and not *you only*, but such others, as may hereafter stand in need of the same charitable Assistance.

Suppose me then sitting at your Bedside, and to address you,

I. As under the *afflicting* Hand of God;

II. As lodged in a Place, where you are daily receiving many of his *Merries*;

III. And as surrounded with several instructive *Objects and Circumstances*, which, if it be not *your own Fault*, may be *very serviceable to you*.

SECTION I.

ADVICE to a PATIENT, considering him, as under the *afflicting Hand of God*.

THE first necessary Advice will arise from the Consideration, that you are now under the *afflicting* Hand of God.—The place, in which this finds you, as a Patient, supposes two *very grievous Afflictions* concur; namely, That you are under some Illness, or unhappy Accident; and that you are so poor, as not to be able, at your own Expence, to procure *proper Relief*.—The Governors would not have *admitted* you, if they had not been persuaded, that this *was* your Case: and there would be so much Injustice and Wickedness in *deceiving* them into such a Persuasion, that I shall not entertain any such Supposition.

You are *afflicted*, and I hope you know your *Afflictions* come from the Hand of God. —You must know it, if you *believe* there is a God, and that he preserves, governs, and directs all Things: A Fact so evident to the common Sense of Mankind, that, I would hope, none can so much as *question* it.—Now, if you believe, that God so far regards you, as to send *Afflictions*, (as you know too, that “He does not afflict *willingly*, or grieve the Children
“ of

To regard God as the Author of Affliction.

FRIENDLY ADVICE to a PATIENT.

“ of Men*,”) you *must* believe, that He has *merciful Designs* in afflicting you;—and that, as He is always *present* with you, so, He *observes* what Influence this *Affliction* has on your Mind; as a *wise Physician* who has prescribed for a Patient, will attentively remark what Effects his Prescriptions have produced.

The Apostle expressly tells us, “ That God corrects us for our *Profit*, that we may be *Partakers* of his *Holiness*†.”—But that we *may* be so, it is necessary, as *Solomon* directs, “ in the Day of Adversity, to *consider*‡.”—My first *Advice* and Request to you therefore, is, that you would seriously *consider* what is your *present* State of Mind, that so you may the better apprehend the *particular Design* of our heavenly Father in thus *chastising* you.

Let me intreat you to reflect, in the first Place, whether you have Reason to believe that you *are*, or are *not*, a *real Christian*:—I take it for granted that you are *called* a Christian;—that you have been *baptized*;—and that you have not *expressly renounced* your Baptism;—that you have often attended some Place of *Christian Worship*;—and that you believe the *Scriptures* to be the *Word of God*.

But, certainly, *this alone* is not enough to prove you a *real Christian*, and to secure your *Salvation*:—For if there be any *Crimes* in the World, which can draw down the *Wrath of God*, and expose us to the manifest *Danger of eternal Damnation*, such *Crimes* are too frequently found among some, who are *baptized*; who attend public *Worship*; and deny not the *Truth of the Scriptures*.—Are there not, among such, “ *Whoremongers, Liars*,”—“ *Adulterers, Thieves, Covetous, Drunkards, Revilers, Extortioners* &c.” Now the *Scripture* expressly says, of all these, *That they shall not inherit the Kingdom of God*; and that the *abused Name* of a *CHRISTIAN*, which they presumptuously retain, shall be so far from availing them,

* Lamentat. iii. 33.

† Heb. xii. 10.

‡ Ecclef. vii. 14.

Rev. xxi. 8.

§ 1 Cor. vi. 9, 10.

that

that it shall enhance their Condemnation:—Nor is *profane Swearing and Sabbath-Breaking*, though persisted in by such Multitudes, less destructive: For “the Wages of these Sins is (eternal) Death,” and the Practice of them a sure Sign of an irreligious Heart.

If therefore you find, in your own Conscience, that you *profane* the Name of God;—that you *customarily* break his Sabbaths (as if you would force your Way through that Fence, to a Thousand other Transgressions;)—that you have lived in secret, or open Uncleanness;—that you allow yourself in Lying, Stealing, Cheating, Covetousness, Drunkenness, Backbiting, or Injustice;—or in *any other* evil Course, which you *know* to be contrary to the Word of God, and the Design of his Gospel; you cannot *doubt* one Hour, nay, one Moment, about your State.—Whatever your *Notions* and *Pretextes*, and *Forms* of Religion may be, you are undoubtedly *wicked*, under the *Displeasure* of God;—and in *Danger* of everlasting Misery.—You have therefore *Reason* to think, that God thus *afflicts* you, to rouse and awaken your Conscience;—to shake you, as it were, out of this dead Sleep of Sin, that you may humble yourself before him; lest *this Sickness* consign you over to Death, and Death to that Judgment for which you are so unprepared.

But I must in Faithfulness farther tell you, that though you may be free from any such *abominable* Wickedness, as I have described, you may nevertheless be a formal, lukewarm, and *fruitless* Professor of Christianity; under the *Guilt* of numberless Sins, and in the Way to utter Ruin.—Un-

or whether he be not a mere outside Christian, destitute of inward Religion.

doubtedly you are so, if you have “no Fear of God before your Eyes†;”—if you have “no Love to God‡;”—if you live “without God in the World||;”—if you have not been

* “Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the Will of my Father which is in Heaven.” Matt. vii. 21.

† Psalm xxxvi. 1.

‡ John v. 42.

|| Ephes. ii. 12.

used to pray;—and I will add, (for indeed the *Proof* of this may be brought to a short Issue) if you have not been used to pray* *alone*, and have not been *sincere* and *earnest* with God in your Addresses.—It has often and justly been said, “a Man may as well live without *Breath*, as a Christian “without *Prayer*.” And merely to pronounce *Words* before God without any *inward* Meaning, or *suitable* Affection, is not *really* *Prayer*, whatever it may be called.

Nay, I must tell you farther, that though you may have felt *some* Awe of God on your Heart; and though you may, in a *customary* and *formal* Manner, have prayed to him in public, or in secret, or even with some *transient* Affection; yet you are not a *real* Christian if you have not a *true* Faith in Christ; that is to say, if you have not been made *thoroughly sensible*, that you are a miserable Sinner;—that, as all your Faculties are the Gift of God, (who needs not the Services, or Assistance of the purest Angel, much less the imperfect Obedience of guilty Man) you cannot be justified before God by any Works of your own;—if you have not been fully convinced that you can be saved only through Christ, and obtain Pardon and Acceptance through the Merit of his Blood and Obedience, by which he procured for us the Offers of Grace, and all the Blessings of the new Covenant;—if you have not, I say, in *this* Persuasion, committed yourself to God, through Christ the Almighty Saviour; with a sincere Desire to be holy *here*, in order to be happy *hereafter*; with an unfeigned Repentance for all your past Sins; and with an humble Resolution, that, by the Grace of God,

* *When thou prayest, enter into thy Closet, &c.* Matt. vi. 6. The Word CLOSET, in our *English* Translation, signifies, in the ORIGINAL, *Closet, Chamber, Wardrobe, Warehouse*, or any other separate Apartment.—And Christ might probably use a Word of such Latitude, that none might plead, in Excuse for the Omission of secret Prayer, the Want of so convenient a Place for Retirement, as they could wish.—I thought it necessary just to hint this, and to observe farther, that every Patient in a public Infirmary may consider himself, when kneeling at his Bed-side with his Curtains drawn around him, to be (scripturally speaking) in his Closet.

† 1 John i. 8.

you will reverence all his Commands; and endeavour, for the Time to come, to obey them;—*if such a Faith*, and Consciousness of your own Insufficiency be wanting, I must declare to you *again*, (though with much Concern) that your *Hope* is no other than *Presumption*;—and it would be great Treachery to God, and Cruelty to your Soul, should I *flatter* you in it.

Here I must observe, that *Presumption* is not confined to that audacious Disposition, which is evident in hardened and profligate Sinners, who seem to disregard, and even defy their Creator. There is another Kind of *Presumption*, the more dangerous on account of its *Disguise*, which may be such as to conceal its Nature and Tendency from those, who are the most deeply infected with it.—For Instance, there are some, who are inclined (though surely through *Ignorance*, for I cannot in Charity suppose any other Cause) to think themselves in no Danger, nor their Souls at all distempered. Their Insensibility, not less dangerous to the *Mind*, than a mortified Limb to the *Body*, requires a peculiar Treatment: Those I mean, whose Conscience is quiet, and easy on a *false* Foundation: and whose Language, even on the Verge of Eternity, is of this Kind, “I have done no Harm.—I have wronged no one.—I am as good as the rest of my Neighbours.—I am no more afraid to die, than any one else.”—And to such as *these*, who know not the Corruptions of their own Nature; their immense Distance from their most holy Creator; or their need of a Saviour, I am now addressing myself; to awaken in them, if possible, a thorough Sense of their own *Vileness*; and, as this Expression is warranted by Scripture, (see *Job* xl. 4.) it can admit of no just Exception,—nor will any, I hope, on such an Occasion, as this, think what follows is too severe:—For, whatever may be the *Appearance* of severity, I must assure the Reader, that such Passages, wherever they occur, are extorted by the *most compassionate*, and *zealous* Concern for his eternal Welfare.—Would it not be greater Cruelty to conceal the deplorable Misery of your *spiritual* Condition, than through an ill-judged Compassion to omit the Prescription of a *needful* Remedy, because it may be *loathsome* to the

the Taste? Or to *forbear* through a false Tenderness a necessary Incision, because it will be *painful* to the Flesh?

I must remind you therefore, that an inspired Writer speaks not of *this*, or *that* notorious Sinner, but of every Man, when placed in the immediate Sight and Presence of God, as appearing abominable "and filthy." (See Job xv. 16.) And to make you *more sensible* of this, with which the *Generality* of Mankind seem *so very little* affected, I must *intreat* you, that you would imagine yourself called *by Name* into the Presence of our Great Judge.—Suppose, that you saw him seated upon his Tribunal, in all the Pomp, Majesty, and Terror, in which He will be manifest at the *last*, and *decisive* Day.—Imagine, that while all the World was in *Flames* around you, and the Pit of eternal Destruction opened its Mouth to *swallow up* those miserable Creatures, whom Divine Justice should doom to it, God should *charge Home* upon you the Guilt of every Sin, from the *first* Day in which you were capable of an actual *Violation* of his Law, even to the *present Moment*, you have committed, in every Place, Circumstance, and Relation of Life; and should add to the Account,—all the Means of Grace which you have neglected or used without Advantage, namely, attending on Sermons without Edification;—on Sacraments without Faith and Repentance;—praying without Attention;—confessing without Remorse;—hearing the Terrors of the Law without being alarmed;—the comfortable Proposals of the Gospel, without embracing them;—all the Gifts and Talents, with which he had intrusted you, and which you have not duly improved, or probably have perverted into Occasions of Mischief. Imagine Him to reckon with you for every *forgotten* Mercy He has bestowed on you, through so many Years of Prosperity and Comfort, with which you have been blessed; and for the *needful Afflictions*, which, in his fatherly Wisdom, he has seen fit to appoint, and by which you have not been *humbled* in a becoming Manner;—for every *Conviction* of your own Conscience, and Motion of his Spirit, which you have not seconded; nay, which you have

resisted

resisted and overborne;—for all the *Vanity, Pride, and Licentiousness* of your Thoughts;—for all your lascivious, passionate, and slanderous, yea, “*all your idle Words* ;” (Matt. xii. 36.) by which is meant, every Part of your Conversation, that has an evil Tendency or Effect either designed, or naturally resulting from it;—and all this too in Comparison with what He knew you *might* have been, and *might* have done for his Service, with the Capacities and Opportunities which he has given you:—In Comparison too with the *many better* Purposes you have formed and solemn Resolutions, and Vows, which you have made, and broken:—And then let *your own* Heart answer, whether you would *dare* to stand the Consequences of such an Examination and Account as *this*:—Or whether all your *travailing* Confidence would not be blasted by the Curse denounced “*against every one, that continueth not in all Things, which are written in the Book of the Law, to do them.*” Gal. iii. 10.

Call all these *awful* Representations at once,—and, in full View of them all, let *Conscience* answer, whether before *that* Tribunal you would *presume* to say, “Judge me, O Lord, by *my own* Virtue, and Duties: I am the Man, who have completely obeyed all thy Commandments.” Nay, would you *venture* to say, “Judge me, O Lord, by the *best* Month, or Week, or Day, as it appears to thy *all-penetrating* Eye, and stands in Comparison with thy *perfect* Law.”—Or would you not much rather choose to cast yourself (without any Exception for the *best* of your Days, or Duties) upon the overflowing *Mercy* of God, and the *Merits* of the Lord Jesus Christ, our compassionate Redeemer? And if you intend to make *that* your Refuge, and your *Plea* at the Bar of God; prepare yourself for it, not only by disclaiming all Pretences to *Merit* of your own; not only by acknowledging yourself an *unprofitable* Servant (because far beyond this must the best and holiest of the Sons of *Adam* appear wanting, if weighed in the strict Balance of God’s Justice) but by the most humble and sincere Acknowledgment of your own Corruption,

ruption, and wretched State. Fly to this, *your only Plea*, instantly, and as an Act of the Almighty's Grace, plead it solemnly, plead it continually:—Are you at a Loss for a *Form*? Lo! a short, but most important Addition to *that* of the Publican (see *Luke* xviii. 13.) may well be the *first*, “God be merciful to me a Sinner, for the Sake, “and through the Merits, of my only Saviour, and “Redeemer Jesus Christ!”—Great and very prevailing is the *natural* Eloquence of a truly broken and contrite Heart, howsoever conceived, and expressed.—Let me again urge you to make this *your Plea*, and plead it *immediately*: God only knows how *few* the Moments may be, in which you will have *Room* to plead it, before you are called to *Judgment*:—to *that* Judgment, which will teach the *haughtiest* Sinner, what a “fearful Thing “it is to fall into the Hands of the living God*; and “compel him to cry to the Mountains to fall upon him, “and the Rocks to cover him,” from that far more dreadful Sentence, “Depart from me, ye *curfed*, into “everlasting Fire.

Here I think it very necessary to *add*, in Order to prevent *Mistakes*, that this deep Humiliation, and solemn Application to the Mercy of God, through Christ, is appointed by *him*, as the Evidence of our thorough Conviction, and deep Sense of our own Wants, and Unworthiness; which is a *previous*, and *necessary* Qualification for the Reception of his Grace. Being thus *humbled*, and thus *applying to Heaven*, we shall receive the necessary Supplies of divine Assistance to subdue the *Dominion* of Sin in our Hearts, and to animate us to the *Practice* of *universal* Righteousness, and *true* Holiness; (that *Divine Principle*) without the *sincere* Prevalency of which “no Man shall “see the Lord†:” Holiness, I say, the great End of the Gospel, as well as the *Law*;—to produce and advance which, the *Grace* of God through Jesus Christ, has been revealed and imparted to us.

Now, if with this Sense of your own *Weakness*, and *Wants*, and a firm *Faith* in Jesus Christ and his Gospel,

* Heb. x. 31.

† Heb. xii. 14.

which is styled by the Apostle "*the Power of God unto Salvation to every one that believeth,*" if thus grounded you conscientiously guard against all known Sin, and be truly sorry when you fall into any by Infirmary, or Surprise; and in such a Case, apply immediately to the Mercy of God, through the Merits of Christ, for your Pardon, with renewed Resolutions against Sin for the future, and hearty Desires, that God would preserve you by his Grace from all Impiety; then indeed you are a real Christian:—And I should be sorry, if any thing I have here written should be the means of giving you the least Distress.

Weigh this Matter therefore impartially; weigh it with the strictest Attention; for, if this be not your Character, be assured you are an unpardoned Sinner; you are under the Curse of God's Law; and you must believe, repent, and be reformed;—The whole Temper of your Heart, and the whole Course of your Life*, be changed, or you must perish for ever. Take it not as resting on the Authority of a weak and fallible Mortal, but as the Decision of our divine Master himself, *the faithful, and the true Witness*; who has expressly said, and solemnly repeated it, "Except ye repent, ye shall all likewise perish †;—He that believeth not, is condemned already, and the Wrath of God abideth on him ‡; and the Wicked shall go away into everlasting Punishment §."

* John iii. 3.

† Luke xiii. 3.

‡ John iii. 18, 36.

§ Matt. xxv. 46.

§ "Now on the Whole what can a careless debauched Person say to these Things! Though he sturdily bears up at present against these Impressions, can He think, that He shall always be able to brave it out against God, and his own Conscience? Can He suppose, that He shall not (at least in the last Hours of his Life) condemn Himself with very dismal Reflections on the Folly of his Sin, and the terrible Foreboding of its Punishment; as others, equally unthinking and unhappy, have done before him?—Too many there are, who slight Religion in their Health and Prosperity, though they cannot but esteem it in Time of Danger, and Death."

See Page 55. of that alarming little Book, Dr. WOODWARD'S Fair Warning to a Careless World—in which He has collected the Sentiments of the most eminent Men, in their serious, or dying Hours.

*Serious Advice
to the Self-con-
victed.*

If your Heart condemn you on this Examination, I entreat you, by the Mercies of God on one Hand, and the Terrors of the Lord on the other; and by the Worth of your immortal Souls, that you immediately, and earnestly, supplicate the Almighty for Pardon, and Grace through our only Mediator Jesus Christ, and that you make your Application to some, whom you have Reason to believe are themselves acquainted with vital Religion; and especially to some Clergymen, whose tender Concern for your immortal Welfare, may make him willing to give you the Instruction, and Assistance, which your Circumstances require; lest this Illness should end in Death, and Death in your final Condemnation, and irrecoverable Ruin.

In the mean Time, let me observe for your Encouragement, that there is Reason to Hope, that a compassionate God intends to prevent it, by this *seasonable Affliction*; and that, as the Apostle says, *You are chastened that you may not be condemned with the impenitent World**. Improve these tender Moments; improve the Advantages you now enjoy; and it is not improbable, but it may appear, that you were brought into this *Infirmity*, that your Abode and Relief here, might be the Means of bringing you to Heaven.

*Address to the
sincere Chris-
tian.*

I speak this to you on a Supposition of your being under the Conviction either of a profligate, or a careless, and lukewarm State of Life: But I would rather hope, that this little Tract may fall into the Hands of many, who are become acquainted with *real Religion*; and that I may address my Reader, as a Child of God, whom he chastises in special Love; as a "*Branch in Christ, which bears Fruit, and which he purges, and prunes, with the sharp Knife of Affliction, that you may bring forth more Fruit*†."

*To improve this
Retirement for
Self-Knowledge.*

In this Case, I would urge you *wisely* to improve the Opportunity of your *present Retirement* from the Labours of your Calling. You have now vacant Days—and, perhaps too, sleepless Nights, spent in Silence on a Bed

* 1 Cor. xi. 32.

† John xv. 2.

of Sickness, or of Pain. Use these tedious, but precious Hours in examining your own Heart, and in searching and trying your Ways*, that you may learn the special Design of Providence in this Dispensation: Recollect what Duties you have been most accustomed to neglect in the Place, and Relation, in which you are fixed; and what Temptations have been most ready to prevail on you; and, in some lamented Instances, to draw you aside from Him, whose Goodness, Forbearance and Mercy, you had so often experienced.

Lift up your Heart to God; from time to time; and say humbly, whilst you are bearing his Chastisement, "shew me wherefore thou contendest with me†. What I know not, teach thou me, and wherein I have done Iniquity, may I do so no more‡.—Yield yourself with a true filial Submission to the Rod of your heavenly Father:—Bear it patiently||;—Bear it thankfully:—Let Thoughts of God's unspeakable Love to you in Christ, and of your most unfeigned Love and entire Submission to Him, as your Father, mingle themselves with all you suffer from his Hand; and labour earnestly, that whether the Health of your Body be recovered, or continue to decline more and more, the

To enquire into the Design of the present affliction.

* Lament. iii. 40.

† Job x. 2.

‡ Job xxxiv. 32.

§ The common Language of ignorant, and indecent Minds, which we daily hear, is of this Kind: "I must bear the Pain; or I must submit to the Affliction, under which I now lie, because I cannot help it.—I know there is no Remedy, and therefore I must strive to bear it as well as I can."—An Heathen might say all this, and more; but it is by no means the Voice of a Christian, or a Proof of that Resignation to the Will of God, and Submission to his fatherly Corrections, which becomes the Duty of every sincere Professor of Christianity.—Those, who love God, will obey Him; not because they must, but because they think it right; not doubting the friendly Intentions of the Almighty Parent in thus afflicting them; and that it is as much for their spiritual Welfare, as taking a Medicine by the Direction of a judicious Physician would be for their bodily Health.—The Language therefore of the real Christian

"Speak, Lord, and so assist me, that I may cheerfully obey,

"Strike, Lord, and so assist me, that I may patiently bear."

C

Health

Health of your *Mind* may be greatly promoted by this course of discipline, and by every Day of it.

The *Particulars* here advised would in the main equally suit you under your *present Affliction*, if you lay on your *own Bed*, in your *own Chamber*, and had the requisite *Supports* and *Assistances* ministered to you, at your *own Expence*. But let it be remembered that I am now speaking to you, as a *Patient in an Infirmary*. A Place, where (as I have hinted to you already,) you are surrounded with many *Mercies*; and with many *Objects*, and *Circumstances*, which, if it be not your own Fault, may greatly contribute to your *particular Instruction*.

SECTION II.

ADVICE to a PATIENT, considering Him as in a Place, where He is daily receiving many Mercies.

*Several Mercies
enumerated:*

YOU are in a Place, where you are surrounded with many *Mercies*; for which therefore you ought to be very thankful to God, as well as to your humane Benefactors. You have convenient Lodging, an easy, warm Bed, a good House around you, to shelter you from the Inclemency of the Weather; an Inclemency, by which Distempers in a Cottage are, at some Seasons of the Year, rendered much more dangerous, and painful, than they would otherwise be. You have Attendants to wait on you, as your Necessities require, in the Night, as well as in the Day. You have Food sufficient and proper such as may comfort and support Nature, without feeding your Distemper.—And then you have the most suitable Medicines, in their greatest Perfection, prescribed by Physicians, judged (by those, who have consigned this Office to them) to be of approved Skill and Experience:—Nor can they be under the least Temptation to overload you with them; a Circumstance which is of no small Importance. These Gentlemen visit you at stated Seasons; and are always ready to attend you, if an extraordinary Circumstance in your Case should make it necessary.

If you are wounded, or under the Agony of a broken Bone, or in other Circumstances, that require the important Aid of *Surgeons*, there are likewise some of that useful and necessary Profession, ready to attend you with their Assistance; which would else, perhaps, have been so expensive, that you might have been ruined by procuring it, or have perished for want of it. So that, on the *Whole*, such as are in a superior Situation, if they have not a great *Command* over themselves, and are not so happy, as to fall into *very faithful Hands*, may want many of those *Advantages*, which you have *here* for your Comfort and Recovery.

Have you therefore not *abundant Reason* to be thankful to your Benefactors (and *above all* to God) for these good Things; and for *Thankfulness advised.*

that happy State, into which, amidst all your *Afflictions*, you are now brought?—I say, *above all*, to God; because it is *He*, who gives them a Power to help you, and a Will to do it. It is *He*, who encourages them to go on from Year to Year, with *renewed* Expence, and to take such frequent Trouble in Attendance, as many of them do, on no other Consideration, than that of being beneficial to you.

Methinks, in this View, you should be praising God every Day, and every Day intreating, that *his Blessing* may abundantly rest on those, whom *He* has made, in these *Instances*, the Instrument of his *Goodness* to you. And indeed you should be *very thankful* to him, not only on your own Account, but on that of *others*. Poor, as you are, could earnestly wish, that you might be *rich* in the Grace of Christian Charity; and if you are so, you will be concerned for *others*, as well as for *yourself*. You will rejoice, and be *thankful* for the Relief, which every Patient in the *Infirmity*, or belonging to it, receives by this *useful Foundation*.—It will delight and comfort you to think how many such *Houses of Mercy* there are in our Nation; how many Thousands have been already relieved, and recovered by Means of them: and what probability there is, that in future Times they will be more numerous, and more *useful* too, by gaining more Experience in the *Art of doing Good*.—And your *opening Mind*

Mind (if it be formed aright) will rejoice in the Prospect of Relief and Comfort to those who are yet unborn.

If you have any Spark of Gratitude to God, for your own Share in this merciful Provision, you will also be enquiring what

Return you should make? The Answer is easy. Truly, the most acceptable Thing both to God and Man, which you can do in your present Circumstances, is to endeavour to improve, as much as possible all the Advantages, which you here enjoy both for Body and Soul. Do not therefore, as some foolishly do, neglect this Opportunity, and so disappoint the charitable Designs and Efforts of your best Friends.

All Advantages to be improved for your Recovery,

It is less necessary for me to urge you to make the best Use of the Advantages, you enjoy, for the Recovery of your Health, than only as it may reasonably be supposed you will do it; but as (according to the Rules of such Places as these) any great and visible Irregularities will not be endured:—Yet there are little mischievous Attitudes, which some Patients will practise, and which may now and then pass undiscovered; especially to procure what may be improper for them to eat or drink, which you ought conscientiously to avoid; for as it would be hurting yourselves, and perplexing your Physician, so it would be grossly abusing the Charity, of which you have sought to partake, either to omit what you are appointed to do, or to do that, which out of a tender Regard to your Benefit, and that of others is forbidden.

But what I have now chiefly in View and for your Salvation, to urge you to a diligent Care in improving every Opportunity for the Benefit of your Souls; which (whatsoever the Degree may be) are unquestionably more, or less distempered; and, being of infinitely greater Value, than your Bodies, demand the sovereign and necessary Cure, which Religion alone can afford.

You will have in this Infirmary frequent Opportunities of hearing, or reading the Scriptures, and other good Books.

books, of attending Prayers, Sermons, and Sacraments, and of conversing with some *spiritual Guide*. If all these be duly improved, you may have Reason to bless God for every one of them.

Five Religious Opportunities in a well regulated Infirmary, namely,

You have *Bibles* in each Ward: Let them not lie *neglected*. If you are able, read them *yourself*; or else get *another* to read them to you: But daily, one Way or other, keep up an Acquaintance with the Contents of that *divine Book*, as you have Opportunity; and the State of your Health will permit. Above all, be mindful to read such Portions of Scripture, as are most suitable to *your own Case*; and, lest you should be at a Loss where to find *proper Passages*, I have pointed out the following, as *particularly* fit for the Perusal, and most serious Consideration of the Sick; especially those in an Infirmary:—And *before* you begin to read them, always make Use of the *Collect** for the second Sunday in *Advent*; or some such Prayer. Suitable Ejaculations too, *while* you read, will not, I hope, be forgotten.

The Book of *Job*.

Psalms VI.

XXII.

XXX.

XXXII.

XXXIV.

XXXVIII.

XLI.

XLIX.

L.

LI.

LXXI.

Psalms LXXIII.

LXXVII.

LXXXVIII.

XC.

CII.

CIII.

CVII.

CXVI.

CXXX.

CXXXIX.

CXLV.

Ecclesiastes XII.

* The COLLECT.

"Blessed God, who hast caused all holy Scripture to be written for our Learning, grant that I may in such wise *hear them; read, mark, learn, and inwardly digest* them, that by *Patience and Comfort* of thy Holy Word, I may embrace, and ever hold fast the blessed *Hope* of everlasting Life, which thou hast given me in our Saviour Jesus Christ. AMEN."

<i>Isaiah</i> XXV.	<i>Ephesians</i> V.
XXVI.	VI.
LIII.	<i>Philippians</i> I.
<i>Jeremiah</i> II.	III.
III.	<i>1 Thessalon.</i> I.
XXXI.	V.
The Book of <i>Lamentations</i> .	<i>Hebrews</i> XI.
<i>Hosea</i> VI.	XII.
XIV.	XIII.
<i>Micah</i> VII.	<i>James</i> I.
<hr/>	
<i>Matthew</i> XXV.	<i>1 Peter</i> I.
XXVI.	III.
XXVII.	IV.
<i>Romans</i> V.	<i>2 Peter</i> III.
VIII.	<i>1 John</i> I.
XII.	II.
<i>1 Corinth.</i> XV.	III.
<i>2 Corinth.</i> IV.	<i>Revelat.</i> II.
V.	III.
XI.	XXI.
	XXII.

To apply and profit by these Chapters, will demand the same Care and Attention on your Parts, as was required on mine to collect them. Let me therefore intreat you by no Means to pass over them with Disregard, or Indifference. They are of the utmost Importance to you: Consider them as such:—Pause on them:—Take some weighty, and comfortable Verse to lay up in your Memory, that you may meditate on it by Night, as well as by Day. The Texts of Scripture, which, in several Infirmarys, are witten on the Walls, in the respective Wards, may, by the Blessing of God, be very useful, if thus seriously read, and frequently made the Subject of your Meditation.

But, besides your principal and constant Instructor, the Bible, you will stand in need of other pious Books, the judicious Choice of which is of much greater Consequence, than (considering your Education) you can be supposed to apprehend.

Some

Some of this Kind you probably may have of your own, or you may have an Opportunity of borrowing such. —Excellent Instructions are to be drawn from them; and when you have obtained such, as you apprehend may best supply your Wants, let me intreat you to make frequent Use of them. Particularly remember that Books, which contain *Forms* * of Prayer, are not to be read only at the Time of your Devotions, but you are to study them carefully; to acquaint yourself with the true Sense and Meaning of every Expression, that you may understand clearly what you ask, or what you utter, and why? without which your Prayers will be but vain Babblings.

It is true, if you are confined to your Bed, by any acute Illness, which requires Rest†, and will not admit of attentive Thoughts, Reading must be impracticable. But there are so many Patients in other Circumstances, that I thought this Advice very proper for them; especially as the inactive State, to which they are necessitated by their Condition, may be a Means of contracting an Habit of Idleness, if they should not be directed to some useful sedentary Employment; and if a Number be capable of sitting to any Kind of Work together, (which is often the Case) then one, who can read well, may read to the rest, while they follow their Business; but not with so loud a Voice as to disturb any, to whom that might be prejudicial; all which may be left to the Judgment of the Matron; and it may, by the Blessing of God, be productive of good Effects.

You will hear Prayers, suited to the Generality of Patients, read in your Wards several *Prayers:*

* Such as Bishop Gibson on Family Devotion, *Jenks's* Devotions, or Dr. Leland's Forms of Devotion.

† Though such as are in a State of great Weakness are incapable of doing any Thing, they ought to remember that there are passive as well as active Duties; that is to say, they may glorify God, and give Proofs of Obedience, not only by Doing, but by Suffering. The Soldier of Christ is not always in Action, but sometimes appointed to remain still, and to watch, in the appointed Station; and blessed is that Servant, whom his Lord at his coming shall find so doing.

Times in a Week:—Weigh them *diligently*:—Endeavour to keep your Mind *attentive* to every Sentence; and strive to make every Prayer your own, by offering it up to God with Faith, Humility, and Devotion; always remembering, that whatever Prayers you may hear, or even speak, they are not your Prayers, unless they express the real Sentiments of your own Soul, before that God, who searches all Hearts, and tries the Reins of the Children of Men; and is greatly displeased with those, who draw nigh unto him with their Mouth, and honour him with their Lips, while their Hearts* are far from him. Such Pretences to Prayer, are an Abomination to the Lord.

If the particular Method of public Worship here should be something different from that to which you have been accustomed, make no unnecessary Exceptions, but be thankful for the Advantages you have, and endeavour to make the best Use of them. Such Places as these, are not proper Scenes for Disputes about Religion, nor are the Days of Affliction proper Seasons for them.

The Faith of all real Christians is principally the same, as to the grand Articles of it. The Blessings which we ask of God, are the same; (namely) That He would pardon our Sins; cleanse our Hearts by his Holy Spirit; and enable us, through a Principle of Faith and Love, to live soberly as to ourselves, righteously as to our Neighbour, godly† as to our heavenly Father; and so to improve all our Enjoyments and Afflictions, that we may all be fit for Heaven, and at last may all meet there.

These are Sentiments, to which every good Man can join; and at the End of which he will be sure to put his hearty AMEN: For indeed he ought never to withhold it, when he has an Opportunity of joining in such Petitions, as express the very Vitals of Religion; whether these Expressions are, or are not, in frequent Use in the several Congregations, with whom he has usually associated.

If Sermons should be preached in the *Imaginary* (as it may reasonably be supposed they often will) observe especially what is most suitable to your

* Matt. xv. 8.

† Titus ii. 12.

own Case; lift up your Heart to God for a Blessing before the Discourse begins, and when it is ended; and, if you have an Opportunity of conversing with other Patients, be ready to talk on what you have heard, in an humble, thankful Manner, that you may acquire some Benefit by it, and retain any serious Impressions, which may have been made on you.

As for the Sacrament of the Lord's Supper, it is no doubt an useful and excellent Sacrament. Ordinance, admirably fitted to administer Consolation, and Establishment to Christians under all their Trials; to awaken their Graces; and to confirm their good Resolutions, by reminding them of the Atonement of Christ, and by representing his dying Love.

But I beseech, and charge you, that you do not attend the Sacrament in a careless Manner; or as if you thought it would work, like a Charm; and that the outward Performance of that Action would be of any Significance to your Salvation, unless it be attended with a lively Faith in CHRIST; unfeigned Repentance for all your Sins; and sincere Purposes of better Obedience. On these Principles you are to regard it,

As a REMEMBRANCE of the Death of Christ: particularly his Sufferings, in his Character, in his Body, and in his Soul for your Sake.

As a SEAL of the Covenant, which is confirmed in this holy Solemnity, and by which all true Believers are entitled to every Blessing: particularly Pardon of Sin; Assistance of the Holy Spirit; and eternal Life.

As a BADGE of your Christian Love† to all your Brethren in Christ, however they may be distinguished from each other in their different Forms of Professions, or Ranks in Life: particularly acknowledging yourselves, in the most solemn Manner to be the Children of one Almighty Father; redeemed by one Saviour; and Heirs of one, and the same immortal Glory.

Reflect on these Ends and Purposes, that you may see how far you desire to comply with them:—Examine yourself, as to the Truth of Religion, in your Heart;

* Heb. iv. 2.

† John xiii. 35.

and your Advance, or Decline in it. Meditate on the *Death of Christ*;—Read those Portions of Scripture, which describe his * *Sufferings*; or especially refer to them; and join to these the Assistance of the best *human* Writers, which you can procure †. But, above all, endeavour to bring with you, to the Table of the Lord, that *Humility*, and *Faith*, that *Love*, and *Devotion*, which may make your Attendance acceptable to *Christ*, and useful to *yourself*.

And when you *have* received the Communion, endeavour to carry it in your *Memory*, and *Heart continually*, and bear your *Afflictions* like one, who has seen the Representation of a suffering Saviour; who has received such Favours from him; and lies under such great, and solemn Obligations to serve him *faithfully* during the Remainder of your Life.

At such Times especially (though not at such Times only) it will be your great Wisdom to make Use of the Opportunity you may have for conversing with some *spiritual Guide*. The

Use of a *Spiritual Guide*.

* See particularly *Matt. xxvi, xxvii. Mark xv. Luke xxii, xxiii. John xviii, xxi.*

† See Dr. *Wilson* (the late Bishop of *Man*) on the Lord's Supper. As there are few religious Subjects, which have been more frequently handled (and perhaps I might add *less understood*) than the Sacrament, I would here recommend THIS; which I sincerely wish in the Hands of every Communicant; especially of Patients in the Infirmarys. I prefer this, as it is plain, and easily understood; as there are several *concise*, and *affecting* Meditations on some *pertinent* Texts of Scripture; as the Questions proposed for *Self-Examination* are immediately founded on the ANSWER so properly given at the End of our Church Catechism to that important QUESTION, "What is required of them, who come to the Lord's Supper?" [See Bishop of *Man* on that Subject, Page 26.] And as the whole Communion Service is there printed in a large Letter, with useful Directions, and suitable Ejaculations on the Sides. It is therefore well calculated to prevent the Inconveniency, and Confusion, to which a Communicant is liable (and which I have often observed with Concern) when He is obliged to turn backwards and forwards from this *Common Prayer Book* to his *Sacrament Book*, at a Time when the Thoughts should be all Attention to the Words of the Minister. Whereas this Book of Bishop *Wilson* would help devout Minds, without drawing them off from the Duty, in which they ought to be wholly employed.

Minister, who officiates, (if he be that worthy Man, whom I hope you will *always* find him) will not look on you with Indifference; or be less solicitous about your eternal State, because you are *poor*; well knowing, that *every* Soul is equally valuable in the Sight of its Creator; and that there is "*One thing needful*" in every Station of Life, from the highest to the lowest.

That done, the poorest can no Wants endure,
But *that not done*, the richest must be poor.

Nay more, such a Minister will not *content* Himself with reading the *Forms of Prayer*; or going through *other outward* Parts of Worship: but He will be *glad* to converse with every *Person* of the *Infirmiry*, as Necessity may require, and his other Engagements permit. It will be the very *Joy* of his Heart to see, that you are impressed with the Hand of God, *while it is smiting you**; and that you will give him an *Opportunity* of contributing to your *Improvement* in divine Knowledge, and Christian Piety. He will *gladly deny* himself in some agreeable Visits abroad, or *entertaining* Studies at home, that he may, by this humble Office of Christian Charity, contribute to the Glory of God, and the Salvation of a Soul, which is to exist for ever.

And, besides the Assistance you may receive from *Him*, who is so *kind* as to give you his *stated* Attendance, *occasional* Access will not be denied to the Minister of your own *Parish*, or *Congregation*†, who, (if He be within Reach, and understand his own *Duty* and *Interest*) will be glad of an *Opportunity* of visiting you, and conversing *seriously* with you. He will even bless God *with all his Heart*, for it, both as it may be the Means of *present* Service, and may open a Prospect, in Case you should recover, of his *greater Usefulness* to you in the Course of his future Ministry: and consequently will *farther* establish his Title to that *invaluable* Promise, and that *distinguished*

* 1 Sam. xxvi. 10.

† Care is taken, that Patients of all *Persuasions* may be so disposed, as to be attended in the Manner they desire. See Northampton Infirmary Statutes, Page 46.

Reward, "They, that turn many to Righteousness, shall shine like Stars in the Firmament." *Dan. xii. 3.*

Make a *proper Use* of this happy Concurrence of Circumstances. Lay open to the one, or the other, or both, the State of your Mind. Hear their Advices, Instructions, and Prayers; and express an *unfeigned Gratitude* to them for all the *kind Offices*, which they are *ever ready* to do you, in these Circumstances of Humiliation, and Distress.

I farther reminded you, in the Beginning of this little Treatise, that as there are many *Mercies*, which you receive here, so also it is a Place, where you are surrounded with many *Objects*, and *Circumstances*, which may be very *useful* to you, if it be not your own Fault.

SECTION III.

Advice to a Patient, considering Him, as surrounded with several instructive Objects, and Circumstances.

Advice on seeing Spectacles of Distress.

YOU see around you many under great and heavy Afflictions, perhaps much greater, than your own:—And in all, that you see, and in all, that you feel, you may perceive the sad Consequences, and Effects of Sin. It is Sin, which has, as it were, turned the World into one great Infirmary.—It is Sin, which has introduced all the Evils, which we experience, and which we behold.—It is Sin, which forces the compassionate Father of Men to have recourse to such smarting Rods, to humble and reform his thoughtless, foolish, rebellious Children. Lay it to Heart and pray earnestly, that God would bless all these Things to you, and to your Fellow-Sufferers.

Think likewise of the infinite Love, and Compassion of the LORD JESUS CHRIST, in bearing far more severe Pains, and Torments for you, than you now feel, or than any of your Fellow-Patients endure.—And once more think, if the chastising Strokes of God's Rod be so painful and grievous here, what must the Fierceness of his Wrath in Hell be?—What must those miserable Spirits endure, whom God

God has for ever cast away from his Presence *?—who are tormented in that Flame † prepared for the Devil and his Angels ‡; who have no Eye to pity them; no Hand to relieve them; and no Hope of being released, even by Death itself; which they invoke, and it flies from them ¶—Oh how agonizing the Consideration! that Time and Death are fled from their Call; and that Despair and Horror must be their Portion for evermore.

Learn *Patience* under your own Afflictions, when you see others, perhaps, so much worse than yourself; or it may be, languishing, while you are recovering; growing worse instead of better, under the most proper Applications, and drawing near to the Grave. You may perhaps see some poor Creatures under the Necessity of losing precious and useful Limbs for the Preservation of their Lives.— Learn then, from every sad Spectacle of this Kind, to reflect how much more reasonable it is to give up the dearest Lusts, when they threaten, as most certainly they all threaten, the Life of our SOULS; how well it is worth our while to cut off a Right Hand, or pluck out a Right Eye §, rather than by criminal Indulgence to bring Ruin on yourselves, and be cast into Hell, where, as OUR LORD tells us (*thrice* within the Compass of six Verses) *their Worm dieth not*, and (as He testifies *five* Times within the same Compass) *that the Fire is not quenched*. Mark ix. 43, 44, 45, 46, 47, 48.

You have likewise Spectacles of *Mortality* perhaps near you: *Death* may come into the very Ward, in which you are lodged, and you may see a dead Corpse, lying for a little while in the very next Bed ¶—Oh! lay it to Heart:—Look upon that awful Sight; and think what is become of the Soul, which lately dwelt

Advice on seeing Spectacles of Mortality.

+ Psalm li. 11.

† Luke xvi. 24.

‡ Matt. xxv. 41.

¶ Rev. ix. 6.

§ Matt. v. 29.

¶ It is well known, that it is usual in *Infirmaries* very quickly to remove *Corpses* into the *Dead House*, to prevent the Inconvenience, which might arise from their continuing long among the Patients.— Nevertheless, while the Spectacle is before their Eyes, it is so affecting, that I could not refrain from mentioning it.

in that *forfaken* Clay!—What a great *Change* has it *already* proved! An Hour or two ago it was with you, and its Fellow-Patients;—but *now* it is with *Angels*, or with *Devils*,—triumphing in the Presence of CHRIST, or bemoaning itself in *Chains of Darknefs*. “So (may you say to yourself) so must I in a *little While*, even though God should bless the *Means* of my Recovery from my *present* Illness; so must I in a *few Years*, and perhaps in a *few Days*, lie *cold* among the Dead; and so must this immortal SOUL, this *too much neglected* SPIRIT of mine, be an everlasting Inhabitant of *Heaven*, or of *Hell*. Lord, quicken me by this awful Providence,—and *so teach me to number my Days*, that I may *apply my Heart unto true Wisdom.*”

Once more *consider*, that the Providence of God has brought you into a Place, where, perhaps, you may have an Opportunity of *doing Good*; which you should *most joyfully* embrace, to the utmost of your Power.—How ill soever you are, you may perhaps do *some* Good: As by being an Example of Patience, and of Gratitude; by a quiet Submission to God’s Hand; by a thankful Compliance with all the Methods of Cure; and by behaving with a *becoming* Respect to those, who have the Care of you; endeavour to make *that Care*, as light and easy to them, as you can, and to give them as little Trouble, as possible.

Advice in Case of Amendment.

If it please God, that you *recover a little*, or if under your Illness you are capable of moving about, which is often the Case, there are many *other* Ways, by which you may, perhaps, be useful in the *Infirmity*.—For *Instance*,—by *Reading* to others; and by teaching them to read; by learning some of them to write, and cast Accompts; or by instructing them in the Catechism, &c.—by *Working* for them;—or by *Assisting*, which in Duty you *ought*, under the Direction of the *Matron*, in attending upon *others*;—and by taking proper Times, and Seasons of *speaking* to your Fellow-Patients; *comforting* them under their Pains and

Sorrows, by *advising* them for their spiritual Good;—and by cautioning them *tenderly*, and *affectionately* against any Thing which you see *amiss* in their Conduct. You will yourself find the *Pleasure*, the *Benefit*, the *Reward* of this; and therefore you will not think I have improperly added *this* to the *other* Circumstances, which it may be *useful* to you, if it be not your own Fault.

If you find no *immediate* Benefit by the Method used for your Recovery, be not *impatient*;—Nor by any Means *envy* such *Advice if no Relief should be found.* as *do.* Suspect not the *Skill*, or the *Integrity* of those, who have the Care of you; for the *Physicians* of *Princes* are often *unsuccessful*; and even the *royal* Patient grows worse and worse under their Care; nay, the *most judicious* PHYSICIANS THEMSELVES are at last obliged to submit to Death. If therefore you receive any Benefit, be very *thankful* to God for it, though the Amendment be ever so small; or if *no Relief can be obtained**, yet remember, that it is *God's Will*; what *He* orders (who is *wise*, as well as *good*) is always *best*: to which, if you submit, and endeavour to improve the Dispensations of his Providences, it will be, in the End, to your *everlasting Advantage*.

* If this should be the Case of the *irreligious*, surely they should not delay an Hour, or a Moment; but *instantly* prepare for the unavoidable, or approaching Change.—If of the *religious*, they will know the Value of the following PROMISES, namely, "*Fear thou not, for I am with thee; Be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the Right Hand of my Righteousness.*" See Isaiah xli. 10.

"*Yea, though I walk through the Valley of the Shadow of Death, I will fear no Evil, for Thou art with me, thy Rod and thy Staff comfort me.*" See Psalm xxiii. 4.

"*My Flesh and my Heart faileth: but God is the Strength of my Heart, and my Portion for ever.*" See Psalm lxxiii. 26.

"*Thanks be to God, who giveth us the Victory, through our Lord Jesus Christ.*" See 1 Cor. xv. 57.

These comfortable, and precious Promises, if fixed in the Memory, and rendered familiar to the Mind, will, I doubt not, revive the Heart, when no Cordial can support the sinking Body.

But,

But, if you should recover, be not unmind-
Advice in Case ful, when you leave the Infirmary, to report
of Recovery. what Good you have seen, and received there;
 with Thankfulness: Particularly for some Time after
 you have received this Benefit, return Thanks to God for
 your Recovery; using the Prayer for this Purpose, in-
 serted at the End of this Treatise; or any other to the
 same Effect.—And as for what may have been amiss
 (which I hope in such Societies will be very little) blaze
 it not abroad, to promote a Prejudice against such Places,
 which would be very ungrateful, and very mischievous;
 but give proper Hints of it in the first Place to the Officers,
 or superior Servants within the House; and, if that
 should not be found sufficient, then to the Governors or
 Trustees, who will always have it in their Power to rec-
 tify what has really been wrong. Such respectful Re-
 monstrances will then be well taken, and may be the
 Means of doing a general Good.

And it is very probable you will, at your
Advice on Dis- going out of the Infirmary, have some little
mission. Treatises given you, suitable to the Circum-
 stances of your Recovery: Read them with Diligence and
 Care; lay the Contents seriously to Heart: and charge it
 on your Conscience, that you never, never, forget “the
 Vows you have made in Trouble*,” and the merciful Hand
 that has brought you out of it.

The FRIENDLY ADVICE † you are now reading, which
 will still remain in your Possession, may have its future, as
 well as present Use; and I hope it will be made much

* Psalm lxvi. 14.

† This Friendly Advice to a Patient, and the Spiritual Directions for
 the Uninstructed, are given away at the Northampton Infirmary, (and
 at several others) to all the Out, as well as In Patients, on their Ad-
 mission, by the Chairman, who strictly enjoins them to make a proper
 Use of these little Tracts; not only while they continue PATIENTS,
 but so long as it shall please God to their spare Lives after they are
 discharged.

Bishop Gibson's SERIOUS Advice to Persons lately recovered from
 Sickness, is likewise given away at this Infirmary, (and at several
 others,) to all such Patients, as have received a Cure there.

more

more familiar to your Mind by continued Use. One of the first good Effects of which will certainly be your constant Attendance (at least weekly) on *Public Ordinances*; and especially the *Sacrament*; for you will easily perceive, that many of the Thoughts here suggested will have a Tendency both to convince you of the Importance of such Institutions; and to prepare you for an Improvement of them, agreeable to the great Purposes designed in their Appointment.

To conclude—This is plain but serious, and I hope suitable, Advice. I once more *The Conclusion*, recommend it to your attentive, and repeated Perusal, hoping it may engage your particular Regard, as coming from the Hand of a Physician;—a Consideration, methinks, which should at least affect those Patients, who are under my personal Care. At the same Time, I recommend you to the Protection and Blessing of Heaven—heartily wishing your Recovery from your Illness, if it be the Will of an all-wise and gracious God; and (however that may be) a religious Improvement of these “comparatively light Afflictions, which are but for a Moment, that they may work out for you a far more exceeding, and eternal Weight of Glory.” 2 Cor. iv. 17.

To have contributed in any Degree to so excellent an End, will be at once my Delight, and Reward.—I tenderly commiserate your Calamity; I regard you as a Partaker of the same human Nature, and Christian Profession; I desire to approve myself your sincere Well-wisher, by every Office of Humanity, and Charity within my Power; and have therefore for your Good, and as what I apprehend to be my Duty, given you this very important, and very friendly Advice: In the strict Observance of which you will promote your own most valuable Interests, and my inexpressible Satisfaction. This is a Return, which I may reasonably expect on your Part, and I here request it of you;—and may God Almighty assist with his Blessing the Endeavours on both Sides, that in the great Day of Account, neither of them may be found fruitless.

Northampton,
July 9, 1748.

JAMES STONHOUSE.

The

*The Whole of this ADVICE reviewed, and summed
up in a PRAYER.*

Submission and Confession. **A**LMIGHTY God, the Father of our Lord Jesus Christ, I adore thee, as the wise and gracious Governor of all thy Creatures, and the sovereign Disposer of all Events.—I acknowledge thy *Hand in the Afflictions*, under which I now labour; and I confess, that they are *far less than mine Iniquities have deserved*.—May I have Wisdom, and Grace to improve the *afflicting Stroke* of thy Rod, and discern Him, who has appointed it; and, *though this Calamity is not joyous, but grievous; may it hereafter bring forth in me the peaceable Fruit of Righteousness*.

Thanksgiving. I thank thee, O LORD, that I am brought into this *Infirmity*: I praise thee for all the Accommodations, Refreshment, Comfort, and Help I *here have*: I glorify thee, that thou hast put it into the Hearts of my kind Benefactors, to provide such *Places of Reception* for those in my Circumstances. May thy *Blessing* attend all such Friends to Mankind; and mayest thou direct, and prosper all their Endeavours for my Good, and that of others, in the same *afflicted Condition*.

Prayer for Improvement of Sickneſs. Grant, O LORD, that I may search and try my Ways, and again turn unto thee.—May I improve the Leisure of such a State, as this, to examine my own Heart; and may I be led to form a *right Judgment* of myself!—If I am yet an *unreformed Sinner*, discover to me, I beseech thee, my Danger, and my Misery; and give me by thy *renewing Spirit*, an unfeigned *Repentance* towards God, and a true *Faith* in Christ, that I may turn from every Sin, and devote myself for ever to thy Service. If I am *already* in a State of Acceptance with thee, strengthen, I beseech thee, all my Graces more and more, and subdue all the Remainders of Sin in my Heart; and particularly, teach me Righteousness by those Things, which I now suffer.

Graciously *assist* me, O God, that I may religiously *improve* all the Advantages I here enjoy; May I carefully read thy Word, thankfully receive the Admonitions of thy Ministers, heartily join in their Petitions, and devoutly remember my *Saviour's* Death, especially at the Sacrament; and may all these *Sights* of Sorrow and Distress, lead me to *reflect* on the Evil of Sin, and on the Love of *Christ*, manifested in those Sufferings, which he endured for *my* Sake: He went about doing Good; May I, when I have any such Opportunity *here*, embrace the Occasion with Readiness, and Thankfulness.

Prayer for Improvement of the present Advantages.

LORD, if it be thy heavenly *Will*, (for without *thy* Concurrence, vain is the Skill of the most judicious Physician) give *Success* to the Means employed for my Recovery, and restore me to Health, Comfort, and Usefulness again; nevertheless, if thou seekest fit, in thine *unerring* Wisdom, to *deny* my Request, "*Thy Will be done.*" "*Support* me under the most incurable Evils, and grant, that I may not think it long to wait *thy* Leisure, who hast condescended to wait so long for the Return of a Sinner. Let me see *Love* in thy Rod, as well as *Justice* in all thy Dealings: And, while my *outward Man* decays, may the *inner Man* be renewed Day by Day."

Prayer for Success; and for Support.

O LORD, if thou art pleased, that this Visitation shall be a Sickness unto Death, and that *here*, I *must* die, *prepare* me for that important Hour; give me an easy, and comfortable Passage out of this Life; and take me into thy heavenly Presence, where Sin, and Sorrow shall be no more. This and whatever else thou seekest necessary, or expedient for me, I beseech thee to *grant*, for the Sake of Jesus Christ my Lord; into whose Hands I desire daily to commit my Spirit; and to whom, with Thyself and the Holy Ghost, I would ascribe everlasting Praises. Amen.

For an easy and happy Death.

N. B. The Petitions of this Prayer are all independent one of another: so that could it be learnt by Heart, the Patient might repeat any one of them separately; and by adding his hearty Amen to it, make a short, and distinct Prayer of it without wearying himself, or distressing exhausted Nature, which frequently requires Rest.

A Prayer

A Prayer to be used during Sickness.

If the sick Person is so very ill, that He cannot read this Himself, He may desire some Friend to repeat it to Him; but He must be sure devoutly to make it his own, by adding his hearty Amen at the Conclusion of it.

ALMIGHTY, and most righteous LORD GOD, in whose Hands are the Appointments of Life and Death, give me Grace to consider, that this my Sickness is of thy sending; and to acknowledge the Justice, as well as the Mercy, of thy Visitation, and my Sufferings. May I look up to Thee for Strength to bear, and Grace to profit by it. It comes, O God, as a Scourge for my Sins, which is to make me see, feel, and avoid them; as thy Medicine to cure my spiritual Diseases; and as thy fiery Trial, which is to prove me, and to purge away my Dross. Let it not fail, LORD, in answering these gracious Purposes. Bring to my Mind all such Considerations as may revive, succour me, and raise me above all Discouragements, and Fear. Let my Thoughts, under this Visitation, be only those of Love and Thankfulness; of Resignation and Obedience; of Humility, and Hope in thy Mercy. Give me, I beseech Thee, a full Trust in thy most gracious Promises, nor let me shew any indecent Carriage in my Afflictions, which would add to my Guilt, if I die; or to my Remorse and Shame, if I live.

Father of Mercies, pity thy sick Servant, and out of Compassion to my Weakness, lessen my Sorrows. Pardon my restless Complaining, and support me under them by thy Comforts. Direct, and recompense the Labours and Kindness of those, who charitably, and friendly attend me in my Sickness: Keep me always submissive and devout towards Thee, and no Ways impatient, or ungrateful towards those around me. May thy Blessing accompany all their Endeavours for my Good, and all the Medicines directed. Put an end, in thy due Time, to my Disease [or

to my Pains] *and either restore me to my Strength, Health, and Ease, granting me the Mercies of a longer Life; or else prepare me more immediately for a blessed and comfortable Death, for our LORD JESUS CHRIST's Sake, who died for my Sins, and rose again for my Justification. Amen.*

A PRAYER to be used after Recovery.

✠ *Has GOD mercifully restored you to Health? Surely you cannot doubt the Obligations you lie under to be thankful for it. Shocking indeed, that out of ten Lepers cleansed, only one should return to give Glory to GOD: But take Care, that you follow not the Example of the nine, for Instances of such Ingratitude are too common. See Luke xvii. 17.— After Recovery therefore use the following, or some such Prayer.*

MOST gracious and merciful GOD, the Fountain of Life, I return Thee humble and hearty Thanks for having spared the Life of thy Servant: I adore Thee, as the Author of my Cure, and praise Thee for the Success thou hast given to those Applications, which were the Means of effecting it. *May I remember the Chastisements, the Instructions, and the Deliverances I have received; and may I be enabled to perform the good Resolutions I made in my Sickness.* As Thou hast condescended to hearken to the Prayer of so sinful a Creature, may I call upon Thee, as long as I live. Being made whole, may I go away, and sin no more, lest a worse Thing come unto me. *Having known the Bitterness of Affliction, may I pity and endeavour to relieve those, who labour under it: And may I never forget my Obligations to Thee, and the Kindness of those about me [especially to the Subscribers of this Infirmary, and my other Benefactors] whom I humbly recommend to thy continued Kindness, and everlasting Favour, through JESUS CHRIST, my LORD and SAVIOUR. Amen.*

An Exhortation to a general Concurrence in promoting Christianity, as the certain Means of Happiness.

HAVING now finished the *Friendly Advice to a Patient*, I must *here* bespeak the Candour of *every one* (especially of the *learned Reader*, if any should condescend to examine it *minutely*) to excuse the *Imperfections*, and *Defects*, which he may meet with in this little Treatise.—I am far from the Arrogance of supposing, that *such* will not frequently occur to his Observation; but I would hope, that whatsoever is deficient, or less intelligible, than might be wished, will be supplied, explained, or enforced by the kind Offices of *benevolent Clergymen*, and *other serious Christians*, who may visit the *Afflicted* in our *Infirmaries*, or elsewhere; and I shall only beg Leave to remind my *Readers in general*, of a very obvious, but yet a very important Remark;—Namely, That to *attempt*, at least, to dissipate that Cloud of Ignorance, which has overspread the *Generality* of our Fellow-Creatures; and to let in the Light of the *Gospel* on their *benighted Minds*; to contribute, as far as in *us* lies, within our respective *Provinces*, to suppress Vice; and to promote practical Religion in our *Neighbourhood*; is the *common Concern*, and not confined to a *peculiar Order of Men*.

It is in the Power of *every private Christian* to suggest *religious Hints* to his Relations, Friends, and others:—Such Hints, *judiciously* timed, may, through the Grace of God, awaken the *careless*; reclaim the *vicious*; and set forward an *universal Reformation*:—A Work *this* of the *utmost* Importance, both to the flourishing of our *civil Constitution*, and to the Maintenance of the *Protestant Cause*;—and, in short, to the *Whole* of our *present* and *eternal Welfare*:—A Work, which we cannot *reasonably* hope to see accomplished, without the Concurrence of *many Hands*; and which (as in the Case of a *spreading Conflagration*, or a *prevailing Rebellion*) calls aloud for *Help* from every Quarter. An holy Silence

is nevertheless that Man's Duty, who suspects, he shall injure the Truth (for want of Talents, or Prudence) by endeavouring to enforce it.—He may, however, promote the Gospel in his *Practice*, by an holy Life, and Conversation.

These Considerations, and the Motives alledged in the Prefatory Advertisement, have induced me to throw in my Mite towards this great and necessary Undertaking.—I have endeavoured to obviate all just Censures: But there is a Disposition which may, which doubtless will, incline some to make the Design itself, and the Execution of it by a Physician, equally the Subjects of Ridicule.—I am far from desiring to contend with such: Let them enjoy, to the full, any Triumph, real or imaginary, over me, as the Writer: The Cause of Christianity, in which I have engaged, will be ever superior to their utmost Efforts; and mine, howsoever weak they may appear, will be abundantly repaid by that Satisfaction, which arises from the Convictions of Truth, a Fidelity to Christ, and the Consciousness of Sincerity.—May others, whose Influence is more extensive, exert themselves with superior Advantage; may their Endeavours be attended with more abundant Success; may they be enabled to remove the Causes of that Corruption, and Remissness, which hinder the good Effects of Instructions, and Exhortations;—and may all, rich and poor, high and low, join to accomplish this momentous Design; duly reflecting, that none of us can long have any Opportunity of glorifying God in our Lives and Conversation; and that therefore it is highly incumbent on us to do Good, while we have it in our Power, since, “the Night cometh when no Man can Work.”

On the Whole, let us always be mindful of these very important truths; namely, that Modes and Forms, Habits and Ceremonies, can never be Essentials of Religion; but that Peace and Humility, Meekness and Charity, are so:—that Guilt is the certain Spring of Anxiety; that to be good is to be happy; that Increase of Goodness is Increase of Happiness; that Angels are happier than Mankind, because they are better;—
and

and that the *whole* System of Christianity (which is the fulfilling the Law, and the Prophets) tends to produce the utmost *Perfection* of Goodness, attainable by Mortals in *this* Life, in order to the Acquisition of eternal Life, and eternal Happiness *hereafter*.—Were *these Truths* implanted deeply in all our *Hearts*, we should soon find such a *Reformation*, as every good Man would *wish*, though perhaps none can *expect*. It is our *Duty* however to *pray* for it daily; and to *promote* it to the utmost of our *Power*; and I am therefore unwilling to suppose that any of my Readers will refuse fervently to unite *their* Petitions with *mine*, that the glorious God, who is the *Creator*, and *Lover* of Mankind, would afford us his *all-powerful* *Grace*, that we may respect *these Truths*, as they deserve; that we may use the *Means* for the Attainment of that *great End*, which his infinite Goodness has proposed; and that we may, at all *Times*, and in all *Places*, be ever *careful* to do our *Part* towards it; always remembering
 “that for this Purpose was the Son of God manifested, that
 “he might destroy the Works of the Devil; and purify to
 “himself a peculiar People zealous of good Works.”

As I have frequently been an Eye witness of the great Distress of the poor Relations of such, as have died in the Infirmary: And as nothing can be better calculated to alleviate the Affliction of the Survivors on so distressing an Occasion, I could wish, that the Governors of every Infirmary would bestow on them a little Treatise of Dr. Grosvenor's, intitled, *The Mourner, or the Afflicted relieved*, (Price bound Eighteen pence.)—The Expense of such a Donation would be very inconsiderable, as it is evident by the printed Accounts, that the Numbers, which die annually in our Infirmaries, are very few. This valuable little Book is written in short Essays, after the Manner of the Spectator: I have for many Years kept a Number of them by me to distribute, as Opportunities offered, immediately after the Death of some of my Patients whose Families appeared to stand in need of the Consolations therein given, and who had former, during my Attendance, a proper Temper, and Disposition to receive such a Present with Thankfulness, and to profit by the Perusal.

Presentments of this Sort by any Physician might, if ill-timed, rather do Harm: If made to all, without any Kind of Distinction, would be frequently considered as impertinent, and of Course be disregarded: And therefore, neither to hazard a Misconstruction of the Gift, nor self-reproach for the Omission of it, requires some Degree of Prudence and Delicacy.

SPIRITUAL DIRECTIONS

FOR THE
UNINSTRUCTED;

NOT LESS PROPER

For the Use of Infirmary PATIENTS,

THAN FOR

The UNINSTRUCTED in all CONDITIONS.

By JAMES STONHOUSE, M.D.

Physician to the *Northampton Infirmary*; and formerly of *St. John's College, Oxford*.

My Heart's Desire, and Prayer to GOD is, that they might be saved
ROM. X. 1.

The Meek will He guide in Judgment; and the Meek will He teach
his Way. PSAL. XXV. 9.

THE SEVENTEENTH EDITION.



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WHEREAS Objections may be made to the *more minute* Explanations annexed to some of these DIRECTIONS, it should always be remembered, that a *Traveller* enquiring after a Road, to which He is an absolute Stranger, will receive from a skilful *Director*, such Information, as to another, already acquainted with the Way, would appear tedious and superfluous: Yet the Stranger's Attention to the several Particulars will *only be necessary*, till by *Use* the Road becomes *familiar* to Him, and He will then find Himself able to proceed without them.—In like Manner, the *Explanations here given of the DIRECTIONS* are intended for such, as being utterly unacquainted with the Ways of Religion and Piety, are supposed to be entering on a *new Course*. Some of them likewise are of a greater Length, that they may be as *clear*, as possible, to the lowest Capacities: such for Instance are the Instructions concerning Prayer;—especially *isaculatory* Prayer, of which they suppose the Reader totally ignorant.—*Habit* will render many of *these* no longer necessary: And it is well known how *far that alone*, will by degrees, make those Things, not only easy, but natural, in which *at first* great Difficulty was apprehended.

I would advise my Readers to get these *eight DIRECTIONS* by *Heart*, frequently to *repeat* them, and *daily* to *reflect* on what has further been advanced to explain and enforce them.—*These* may probably seem, as *Burdens* and *Penances* to those whose *Hearts* are *averse* to Religion; but if a *Relish* for it be once attained, they will in a Manner become *natural*; so natural, that they will scarcely be able (at least not without much *Uneasiness*) to omit doing what such *Directions* enjoin, so much Delight will they find in this Observance, and so strongly will their Conscience reproach them on the Neglect: For they will then clearly see, that no more is recommended, than what their *Necessities*, *Duty*, and *Gratitude*

ADVERTISEMENT.

titude require.—My Design is to *habituate* the Mind to Religion; to introduce, urge, and cultivate that Repentance, Faith, and Obedience, which the Gospel of Jesus Christ has declared necessary for Salvation. If therefore we walk according to these DIRECTIONS, we shall live in constant Communion with God; and Communion with Him *here* (and that *alone*) can fit us for eternal Happiness, with Him *hereafter*: For without such Gospel Holiness, *improved*, as we have Time, and Opportunity, we must expect to be for ever banished from his Presence, and overwhelmed with Misery inexpressible.

Northampton,
July 9, 1748.

 The Society for promoting Christian Knowledge has adopted this little Tract into the Number of those Books which they disperse, as properly calculated for the Revival, and Advancement of true Religion; and it may be had, on the Terms of the Society, by any of their subscribing Members: namely, at Half-Price; the other Half being defrayed out of the Society's Fund.

The Bookseller begs Leave farther to add, that the Price of this is less than that of any other Tract the same Size; which is owing to the Largeness of the Impression, which, through the Hope of supplying most of the Infirmeries, he has printed, and to the Author's Generosity in not taking Copy-Money for this or any of the preceding Editions.

N. B. A little Tract, intituled, FRIENDLY ADVICE to a Patient, written by the same Author, is likewise adopted by the Society, and may be had singly for Four Pence, or Twenty-eight Shillings per Hundred. These two little Tracts are generally bound up together.

For such as are so charitably disposed as to give them away; or for those, who send them into foreign Parts; or for the Governors of Infirmeries, who purchase them to distribute to the Patients, it will be most adviseable to have them sewed in Pasteboards.

SPIRITUAL DIRECTIONS

FOR THE

UNINSTRUCTED.

CONDESCEND to *Men of low Estate*, is a Precept our great MASTER has taught us, by *his own* Example, as well as by his *Apostle*, Rom. xii. 16. And I have endeavoured to act on this benevolent Principle, in thus supplying the Poor and Uninstructed with *Spiritual Directions*, for the *daily* Conduct of a *real* Christian's Life; and though I have added *Explanations* more *familiar*, and more *minute*, than might be necessary for those of a *higher* Rank, and *better* Education, yet the Substance of them may, I hope, be useful to many others;—and I persuade myself, no wise Readers will despise what is Matter of *universal* Concern, because it is *particularly* calculated for the Use of those who may, in many Respects, be inferior to Themselves.

DIRECTION I.

Consider, that Faith, (or Belief*) in Jesus Christ, in that Corner-Stone, on which all your Hopes of Salvation, and Success in your religious Duties, must necessarily be founded.

WHEN I am exhorting you to Acts of religious Worship, you must not imagine, that I am inviting you to be a *mere Formalist*, and to rest on the *Deed*

* By a *Belief in Jesus Christ*, is meant what the Apostle calls "*Believing with the Heart*," Rom. ix. 10. that is, such a lively Persuasion of the Power and Grace of Christ, and of our very great Need of *his* Favour, as engages us to receive *Him* under all his Offices

Deed done: No!—I invite you to come as a Believer, or a *real Christian*, without which you should dread to appear in the Presence of GOD, “*for our God is a consuming Fire.*”—“Christ is the Way, the Truth, and the Life:”—“And there is no other Name given among Men, whereby we must be saved:”—He that *believeth* in HIM, out of his Belly (as the Scripture hath said) shall flow Rivers of living Water:”—“And HE that *believeth not* the Son, shall not see Life, but the Wrath of God abideth on him.”

And, as all our Hope of Salvation is dependent on a lively Faith in Christ, so is all our Success in our religious Duties. Examine yourself therefore most strictly, whether you have indeed a true *Faith*, and ask yourself seriously, whether above all Things, you desire *Union*, and *Communion* with CHRIST? Whether you long to be delivered from the *Power*, as well as from the *Guilt* of Sin? Whether Faith works by Love, not only to GOD and CHRIST, but to your Fellow-Christians? Whether you endeavour to make the *Love* of GOD your Principle, his *Word* your Rule, and his *Glory* your End in all your Actions? Whether you strive to “add to your Faith, Virtue; and to Virtue, Knowledge; and to Knowledge, Temperance; and to Temperance, Patience; and to Patience, Godliness; and to Godliness, Brotherly Kindness; and to Brotherly Kindness, Charity?”—2 *Pet.* i. 6.—If these Things be in you, and abound, they will be sure Signs of a *lively Faith*: But, without you have them in *some Measure*, you are not purged from your old Corruptions.

Offices, viz. as our Prophet, Priest, and King, that we may obtain the Salvation which He has *promised*, and in the Way which He has appointed in his Gospel.—And remember it is in this Sense, *Belief* (or *Faith*) is to be understood, when the whole Stress of our being saved is laid upon it.—Compare the following Texts: “*Sirs, what must I do to be saved? And they said, BELIEVE in the Lord Jesus Christ.*” Acts xvi. 30, 31.—“*And this is his Commandment, that we should BELIEVE in the Name of his Son Jesus Christ, and LOVE one another.*” John iii. 33.

Not that He, who finds himself at present utterly destitute of divine Grace, has any Reason to despair; for the Ground of Faith is the *free Promise* of God made to such Sinners (not yet believing) that they, *believing in Christ, and forsaking their Sins*, shall be pardoned: Tho' Faith and Repentance are not in themselves the *Cause* of Pardon, (for the *Cause* is the Mercy of God, and the Merits of Christ) they are nevertheless the *Means*, without which it cannot be obtained: Thus Opening our Eyes is no *Cause* of Vision, but it is the *Means*, without which we cannot see. If we *repent* not, our Sins shall not be forgiven; if we *believe* not in Christ, we shall not have everlasting Life: If we do not *abhor*, and *forsake* our past Sins, we cannot be said sincerely to *repent* of them; nor can we justly hope, that they will be forgiven.—Christ freely pardons *all*, who accepts his Invitation, and by *Faith* we pray to Him, that we may not only freely be *pardoned*, but *sanctified* likewise.—He grossly *deceives* Himself, who imagines that God will grant Him a *Pardon*, and a Permission to continue in wilful Sin:—A *Change* to Holiness in his Mind and Affections, and the Consequences of that in his future Conduct, is to Him the *Evidence* of that saving Grace, which has been freely bestowed on him by Christ, to subdue the Corruptions of his depraved Nature.

And here let me, once for all, give you *two* most important *Cautions*, which I must entreat you to remember, not only whenever you *use* this little Treatise, but during the *whole Course* of your Life, in order to prevent your falling into either of those *opposite Extremes*, which alas! too naturally flow “*from a Zeal without Knowledge*,” and are equally dangerous, and subversive of *true Christianity*. The Want of Attention to these *two* Cautions has greatly distracted some, and misled other sincere Christians.

The *first Caution* is, that you never admit a Thought tending to the Opinion, *that Faith in Christ, and the Atonement made by Him (on which alone our Hopes of Salvation are fixed) may be ever so understood, as if you were thereby freed from the Necessity of Obedience to all God's Commands.*

The second is, *that you always retain an equal Abhorrence of the false Supposition, that Obedience, on your Part, can in any Degree be meritorious.*

As to the *first*, I must observe, that such a Supposition would indeed totally destroy the very *Fundamentals* of Religion; make practical Godliness of no Signification, and open a Door to all Manner of Licentiousness. — Let us not *deceive* ourselves: “God hath redeemed us by the Death of Christ, that we might be a peculiar People to Himself, zealous of good Works.” He has lent us Talents *, and will call us to an Account for the *Use* and *Improvement* of them. — Real, and vital *Holiness* is inseparably connected with a living *Faith*. It is an *essential*, and very *distinguished* Part of the Salvation procured by Jesus Christ, who died not only to purchase our Pardon by his Blood; but He ascended likewise on High, that He might lead Captivity Captive, give Gifts to Men, and send his Holy Spirit to restore our fallen Nature to that Image, and Resemblance of the Divine Nature, in which the Happiness of the Angels in Heaven consists, and by which Resemblance *alone*, we can be prepared to enjoy it with them.

I shall endeavour to illustrate this very important Truth by the following *Comparison*, which I have placed in *opposite* Columns, that it may *more clearly* be apprehended by common Readers.

Suppose some wretched Malefactor condemned for his Crimes, to suffer an ignominious Death.

Of what Importance would a *Pardon* be to such a one, if, at the same Time, he was languishing in the last State of a Consumption, or under a Complication of Diseases, for which he knew *no Cure*?

Suppose likewise some miserable Sinner condemned for his Transgression, to suffer eternal Torments:

Of what Importance would a *Pardon* be to such a one, if he was still under the Power of his deadly Lusts, the deplorable Sickness of the Mind, for which he knew *no Cure*? — And which Lusts, as they pre-

* See Matth. xxv. 15.

—And which Diseases, as they prevent his Body from receiving its *natural* Nourishment, must inevitably and speedily bring Him to Grave.

But could He obtain a *Pardon* thro' a Physician, who, at the same Time, would bring, as a sure *Remedy*, some sovereign Medicine to operate powerfully on Him, till his drooping Nature was revived, and the Cure performed;

Then a *Pardon* would indeed avail, and He would have *true* Reason to rejoice for so complete a Deliverance; because, by efficacious Medicines, He would be restored to *that Health of Body*, which would enable him to enjoy the Society of his Fellow-Creatures.

vent his Soul from receiving its *spiritual* Nourishment, must inevitably and speedily bring Him to Destruction.

But could He obtain a *Pardon* thro' Christ, who, at the same Time, would bring, as a *Remedy*, the Holy Spirit, to operate continually on Him, till the New Man was formed in Him, and He had attained an utter Abhorrence of Sin, and a Delight to do the Will of God;

Then a *Pardon* would indeed avail, and He would have *true* Reason to rejoice for so complete a Deliverance; because, by the constant Operations of the Holy Spirit, He would be restored to *vital Holiness, that Health of Soul*, which would enable him to enjoy the Society of the Blessed.

Happy it is for us (and oh that we were but sufficiently *sensible* of the inestimable Blessing) that *polluted* as we are, we have a Physician in our Judge, able to *pardon* our Sins, and to *heal* our distempered Souls.—Let every desponding Sinner then * attend for his Consolation, to our Saviour's Call, "† Come unto *me* all ye, that labour, and are heavy laden, and I will give you Rest," "Remember that *He* is the Fountain ‡ opened for Sin and Uncleanness: Thither come therefore, and wash away your Sins, calling on the Name of the Lord.

* Eph. v. 14.

† Mat. xi. 28.

‡ Zech. xiii. 1.

“—Go boldly to the Throne of Grace, that you may obtain Mercy, and find Grace to help you in Time of Need.” My *second* Caution is, that you always retain an equal Abhorrence of the false Supposition, that Obedience on your Part can be in any Degree meritorious.

This most absurd, and arrogant Supposition, I should think, could never enter into a Mind endued with human Reason, and conscious of human Infirmities—it appears so shocking to my Apprehension, that I charitably hope, and I believe that few, if any, really hold this Tenet of *Self-sufficiency*, whatever may be supposed. It will be difficult, perhaps, to produce even one, who will chuse to *avow* it, without such Qualification or Restriction, as may serve, on Occasion, to explain it away; (which, by the bye, is no uncommon Article in Disputes on such Subjects.)—That Church, of which I am a Member, leaves no Room in her public Offices, for a Supposition of any such Tenet. Every Prayer in our Liturgy (or Book of Common Prayer) is presented to God in the Name of Jesus Christ, pursuant to the Declaration of Scripture, “*No man cometh to the Father but by me**.—*Whatsoever ye shall ask the Father in my Name, he will give it you*†.”—Shall we then presume to take Delight in our own Worth, when we are not judged worthy† so much, as even to ask Pardon for our sins, without the Mediation, and Intercession of the Son of God?—It is here proper to observe, that true Things are absolutely necessary to constitute a Work meritorious; namely, that it is wholly *our own*: and that He, for whom we perform it, *wants it on his own Account*.

* See John xiv. 6.

† See John xvi. 23.

‡ See the Collect for the twelfth Sunday after Trinity; which may be used at any Time, when you implore God for the Forgiveness of your Sins.

ALMIGHTY and everlasting God, who art always more ready to hear, than I to pray, and art wont to give more than either desire or deserve; pour down upon me the abundance of thy Mercy, forgiving me those things, whereof my Conscience is afraid, and giving me those good Things, which I am not worthy to ask, but through the Merits and Mediation of Jesus Christ, thy Son our Lord. Amen.

count. As to the *first*, St. Paul assures us, that “we are not of ourselves sufficient to think any Thing as of ourselves,” (2 Cor. iii. 5.)—And if not, then we are not sufficient of ourselves to begin a good Work: For surely before a good Work can be begun, we must first *think* of it, and *reason* on it. What then have we, which we have not received? And if we have received it, the Obligation must doubtless lie on the Receiver, and not on the Giver.—As to the *second*, granting that our Works were pure and perfect, (the very best of which are far from having such a Claim) nay granting, that Angels or Archangels could not perform better, still they would have no *Merit* towards God, because he *wants* no Aid from us in any Respect.—Indeed, one *Mortal*, however great and elevated his Station may be, *wants* the Service of another: A Master *wants* the Assistance of a Servant, and a King the Help of his Subjects; but our Supreme Master, the King of Kings, and Lord of Lords, is neither the stronger, the richer, or the happier for any Services we can render Him; nor the weaker, the poorer, or the less happy for any *Omission* of such Services. Our *Obedience* therefore is not required for his Sake, but for *our own*; because we can obtain Happiness no other Way, than by *obeying* his righteous Laws, and *conforming* to his holy Will, and consequently our good Works though profitable to ourselves, are of *no Advantage* to God.

And likewise, that the most refined Nature derived from *Adam* by natural Generation, was never yet found without Imperfection. The Scripture has pronounced *all* to be under the Dominion of Sin; there is *none* in a State of Nature righteous, no, *not one*.

Briefly—It is *in Christ alone*, that God is well pleased; and with *us in Him*; so that no Man can come unto God but by *Him*, and every Thing, that we would receive, we must ask in his Name.—A Consideration methinks which should *comfort* the Weak-hearted, while it humbles the Haughty and Self-sufficient: For let your Prayers be ever so proper in the Form and Expression; or let your *Heart* accompany them with a Devotion ever

so intense, still they become acceptable to God through *Christ alone*; and are the *Means* indeed to *make you good*, but the *Goodness itself* is not in *them*; no more than a *Favour* amongst Men can be said to be *deserved*, because *asked* with Humility, Propriety, and Elegance.—If therefore you was to trust in *them*, as *meritorious* in any Degree, it would be making *Idols* of your *Prayers*; it would be putting *them* in the Place of *Christ's Atonement*, which is quite contrary to praying, as an *unworthy* Sinner, in the Name of Christ.

These *two* Cautions being sufficiently explained, and *both* Extremes being of such *dangerous* Consequence, it is hoped that they will be frequently *considered*, and duly *regarded*.

DIRECTION II.

Pray without ceasing; that is to say, be continually in a *Disposition* to pray: Let your Requests be made known unto God in the Name of Christ, and praise him for every Blessing you have received.

PRAYER may with Propriety be divided into *sudden*, and *solemn*. By the *former* we offer up short and *sudden* Petitions at the Throne of Grace, on every Occasion, in the *Midst* of our worldly Employments. By the *latter* we *quit* our worldly Employments, that we may in a more enlarged and *solemn* Manner, address our heavenly Father: The *latter* has appropriated the Name of *Prayer* to itself, tho' *both* are equally so, and equally acceptable in the Sight of God, if offered up in the Name of Christ, according to his Will.

Sudden Petitions are called *Ejaculations*: The un instructed Reader perhaps will best understand me, if I give some *Instances* of this Kind of Prayer. Thus the *first Office every Morning*, should be *Thankfulness*, which may be expressed in some such *Ejaculation* as this.

Praised be thy Holy Name, O LORD my Redeemer, for preserving me from all the Dangers of the Night past, and
for

for adding another Day to my Life. Give me, I beseech thee, Grace, that I may employ it to thy Glory, and the Salvation of my immortal Soul.

But besides the Morning, there will other Occasions offer for pious Ejaculations all the Day long; and I would earnestly recommend them as the best Means of guarding against the first Assaults of Temptation, and of keeping up constant Communion with God. Thus on some remarkable Deliverance, you may say—"Blessed be thy holy Name, O Lord, for this Mercy."—On some good Work performed—"Thanks be to God who has enabled me to perform this Work; I am nevertheless an unprofitable Servant."—On some sudden Appearance of Danger—"Good Lord deliver me from this Danger." Or, "Take me, O God, under thy Protection."—On some sudden Temptation from Satan, the World, or the Flesh—"Guard me against this Temptation."—On some Fall into Sin through Infirmary—"Pardon, I beseech Thee, this my Sin."—On some Sight of your own Corruption—"Give me a new Heart, and renew a right Spirit within me."—On hearing of the Death of Friends—"Teach me so to number my Days, that I may apply my Heart unto Wisdom"—and such like.

Every Sentence of the LORD's Prayer likewise may be considered and used, as a distinct Ejaculation; as may every Petition, or Thanksgiving, in the Bible; for in any Prayer) if it suits your Case: Endeavour therefore to become "a Scribe well instructed to the Kingdom of Heaven*:" Study the Word of God, and you will never want † Expressions to carry on this heavenly Correspondence.

* Matt. xiii. 52.

† Nature directs every Man, (even the most profligate) to utter sudden Ejaculations, in Cases of Surprise, or imminent Danger, where there can be no Time for Premeditation, (such as "Lord have Mercy upon me," &c.) The natural Language too of the illiterate, will readily express their own sincere and devout Sentiments, on any Emergency; and not the less acceptable to God, for what we weak Mortals should esteem an Impropriety, or Defect.

Solemn Prayer may well be divided into two Parts, *occasional* and *stated*. *Occasional*, as in Times of Affliction, or Sickness; the Mind of Man being then, like a weak Plant, under Pressure, and God its only Support; and every important Occasion in Life will furnish Matter for Prayers suitable to it. — *Stated*, or fixed to certain Times and proper Opportunities, as Morning and Evening Prayers.

At *Morning Prayer* offer up the *following* (or some *other* to the like Purpose) before you are engaged in any *worldly Business*. An Awe of GOD on your Hearts will direct you to use the *most humble and devout Postures*, and Gestures, when you are addressing Him. *Kneeling* is undoubtedly the most decent, reverential, and becoming Posture: Yet when by Sickness, Weakness, or other *unavoidable Hindrances* you cannot *kneel*, pray, as you sit, stand, ride, walk, or lie in Bed; remembering, that God at *all Times* (especially at *such Times*) regards not so much the *Posture* of the *Body*, as the Disposition of the *Heart*: And that (as the Psalmist expresses it) “if any regard Iniquity in their *Hearts*, “the Lord will not *hear their Prayers*.” (Psal. lxxvi. 18.) But in Circumstances, where *Kneeling* can be complied with, it would be downright *Laziness*, and great *Irreverence* not to *Kneel*.

Let me prevail on *all* my Readers to *rise early*; for the *Pillow* is a treacherous Counselor, and *Time* is too precious to be lost in an *unnecessary Indulgence*; which may, in *many* Circumstances, be *more sinful*, than the Generality of us are aware: For if they cannot comply with *so small* an Instance of Self-denial, how can they be expected to comply with *others*, which may be *more difficult*? Only consider how greatly the Gain of an hour or two, every Day from Sloth and Insensibility, really adds to the Term of your Life, as well as conduces to the Preservation of your Health. — For in Effect, *He* can scarcely be said to live, who has no Sense of his Being, nor Use of his Faculties; and the Habit of *more or less Indulgence*, is known to make an *astonishing Difference*

Difference in these last, when we are awake and capable of using them.

A Prayer * for the Morning.

N. B. *The Reader will observe that the Words, me, myself, my, &c. are printed in a different Letter thro' the whole of the Prayers for Morning, and Evening.—When therefore they are used for Family Prayers, read we instead of I, our for my, us for me, with such other Alterations, as Circumstances may require.—But I would by no Means have these Prayers improperly repeated by using them on the same Day, first in secret Devotion, and afterwards in public with the Family—nor yet imagine, that the Performance of one of these Duties will be sufficient without the other, where both are practicable.*

Thanksgiving. **A** *Lmighty and most merciful God, with my whole Heart I thank thee for my Preservation during the past Night, and for adding another Day to my Life, while so many are cut off unprepared, and unwarned.*

* *Observe, that for the Benefit of such as are very weak, or have frequent Returnings of violent Pain, which may render them incapable of using, with due Attention and Devotion any large Forms of Prayer, Care has been taken that these here given, should not be long, or diffusive, and yet regular in the Division. Servants and Day-Labourers, would do well to consider how small a Portion of Time will be required for their early rising, in order to perform the necessary Duty of Prayer before they enter upon that, which belongs to their several Stations. Such as cannot read, (especially Patients in an Infirmary) might, by some charitable Friend, be taught to repeat them by Heart; which may to the Teachers, as well as the Learners, be a very profitable Exercise, during their Confinement, if their Illness be not extreme.*

Those who have very weak Memories, and many Children of five or six Years old, may be taught to get these short Forms of Prayer by Heart.—But if even these should be thought too long, (which I hope will seldom be the Case) I would then recommend the Use of the LORD'S PRAYER only, with the important Words of St. Paul, namely, May the Grace of our Lord Jesus Christ, &c.

*Confession
and Petition
for Pardon.*

It is of thy Mercies, O Lord, that I also am not consumed: For *mine* Iniquities have been more, than the Hairs of *my* Head; and shouldest Thou enter into Judgment with *me*, Thou wouldest be righteous, and I must be condemned, and miserable. But do thou, O Lord, be merciful to *me* a Sinner, through thy Son Jesus Christ, the great Propitiation, and let not "*my* Sins" withhold good Things from *me*." (Jer. v. 25.)

*Self Dedicat-
ion to GOD.*

To thee, O Lord, and to thy Service, I here dedicate *myself*, both Soul and Body, to promote thy Glory, and *my* own Salvation. I resolve, and will by the Grace of God, so improve the *Time*, which thou shalt be pleased to grant *me*, that I may every Day increase in Holiness, and persevere in it to the End of *my* Life.

*Petition for
Assistance.*

Strengthen *me*, I beseech Thee, by the Assistance of thy Holy Spirit, without which, I am unable to pursue these sincere Purposes: And secure *me* by thy Grace against the Snares, and Temptations, to which I am daily exposed.

*Petition in Be-
half of others.*

Send thy Glorious Gospel to the whole human Race, and give them the Love and Fear of Thee: Bless *my* Relations and Friends: Bless likewise all those who remember *me* in their Prayers; and those who have desired *my* Prayers for them.—Pardon *my* Enemies, and turn their Hearts; and grant to *all* whatsoever is needful, or profitable, either for the welfare of their *Bodies*, or the Salvation of their *Souls*.

*Petition for
God's Blessing.*

Enable *me*, Lord of all Power and Goodness, faithfully to perform the several Duties belonging to *my* Station in this Life.—Prosper thou the Work of *my* Hands, and bless *my* honest Endeavours. Guard *my* Health, and Safety; and whatever I do, may I do it "*heartily, as to the Lord;*" that I may be an *useful* Member of Society, and a faithful Servant of Christ.—May I live all the Day long in thy Fear, under a Sense of thy Presence, in an humble Trust in thy fatherly Protection,
and

and in a lively Hope of everlasting Glory, through Jesus Christ. *Amen.*

On Sunday Morning, let what follows between the Hooks [thus] be added, but at no other Time.

[I thank thee, O Lord, for setting apart a Day for the noble Employment of joining with my Fellow-Christians in the public Worship and service of our great Creator and Redeemer.—Teach me to remember this thy Command; and to shew my Obedience in devoutly attending on thy Worship, and fervently joining in the several Parts of it. Let thy Words delivered, and explained by the Mouth of thy Ministers, find a ready Admission into my Heart, and not be lost through Carelessness, or rendered fruitless by the vain Pursuits of the World.]

O Thou, that hearest Prayer, hear these my imperfect Petitions humbly presented in thy Son's Name; by whose Gospel I have been instructed, enjoined, and encouraged thus to address Thee in Behalf of myself, and all my Fellow Creatures.

Our FATHER, which art in Heaven, Hallowed be thy Name:—Thy Kingdom come:—Thy Will be done in Earth, as it is in Heaven.—Give us this Day our daily Bread:—And forgive us our Trespases, as we forgive them that trespass against us:—And lead us not into Temptation; but deliver us from Evil:—For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

At the Conclusion of your Devotions, it can never be improper to add these important Words of the Apostle, which contain a Summary of all the inestimable Blessings, which you have been imploring; and of all, which constitute the Happiness of a Christian.

2 Cor. xiii. 14.

May the Grace of our Lord Jesus Christ,—and the Love of God, and the Communion of the Holy Ghost, be with me, and with all, whom it is my Duty, to remember in my Prayers this Day [or Night] and for evermore! *Amen.*

When

When you arise from your Knees, be very thankful that GOD has allowed you, through the Merits and Intercession of his SON, the *Privilege* of Prayer. Reflect seriously on the Temper, in which you presented your Addresses at the Throne of divine Mercy; as whether you prayed with Understanding, sensible of your Sins and Wants; with Fervency, with Hope to succeed, and with Love to your Brethren. Remember likewise that you *live* suitably to your Prayers, and continue heavenly-minded all the Day long.

At *Evening* Prayer be particularly watchful against Drowsiness, and never fix the Hour too late in your Family, as they will then be unavoidably fatigued and sleepy.—Go not therefore to your Knees in such a Disposition, and with Carelessness and Indifference, merely out of Custom, and only to keep up the *Form of Prayer*, frequently gaping and half asleep; but be conscientious in this solemn Duty, with an Eye to the Great God of Heaven and Earth; always remembering, that inattentive lifeless Prayer is an unacceptable Offering, and all Confidence in *that* is an Abomination to the Most High.—Consider too, that one Sentence issuing from the *Heart*, and sincerely accompanied by the Affections, is of more Value than many Pages carelessly read over, or the most complete Forms *inattentively* repeated:—Whether therefore your *Prayers* are long, or short, keep your *Heart* with all Diligence; and be sure they are not short for want of Fervour.—Let every one of you, when you pray, be slow in your Utterance, and earnest in your Affections;—make a Stop at the End of every Petition, that you may ponder upon the inestimable Worth of the Blessing you implore; that it may be the Desire of your *Heart*, as well as the Request of your *Tongue*; and may the God of Goodness enable you, “in every Thing by Prayer” and Supplication with Thanksgiving, to let your “Requests be made known to him.” *Phil. iv. 6.*

A Prayer

A Prayer for the Evening.

* * *When this is used as a Family Prayer, see the Directions given before that in the Morning.—Namely, using we for I, us for me, &c.*

Thanksgiving. **M**OST gracious God, *I* humbly thank thee for having safely brought *me* to the Conclusion of this Day; and for all thy past, as well as present Mercies; but above all for Jesus Christ thy Son, for his glorious Gospel, and the Hope of a far better Life in thy eternal Kingdom.

Confession. *I* acknowledge, O Lord, that *I* am a sinful Creature; that *I* have made very ungrateful Returns to thine infinite Goodness; and often transgressed thy Commandments: For which, and for whatever Sins *I* have this Day committed in Thought, Word, or Deed, *I* desire to be sincerely penitent *.

Petition for Pardon. Father of everlasting Compassion, pardon for thy Son Jesus Christ's Sake, all my Sins both of Omission and Commission. "*I* have destroyed myself, but in Him is my Help †." *I* rely on Him, as my Saviour, *I* submit to Him, as my LORD; and *I* desire to comply with the reasonable, and gracious Terms proposed in the Gospel.

Petition for Assistance. Grant *me*, O Lord, the Assistance of thy Grace to supply the Weakness of my Endeavours, to reform my depraved Will, and to govern all my Affections.—Preserve *me* from the Sin of Unbelief in thy Promises, and let *me* ever remember them, to my great and endless Comfort.

Petition in Behalf of others. Be merciful, and gracious to the whole Race of Mankind; particularly those to whom *I* am more immediately related, as likewise to this Family. *I* beg thy Blessing on all those, who pray for *me*; and particularly on the

* Here make a short Pause for Recollection, and secret Confession of the Sins and Failings of the Day: But a more particular Confession may be made in private, either before or after Prayer, as we have Time for a fuller Self-Examination. See DIRECTION VI.

† Hos. xiii. 9.

afflicted. Reconcile them, O Lord, to their Sufferings, and all of us to Thyself; and give *them* and *me*, whatsoever thine infinite Wisdom knows to be necessary, both for our spiritual, and temporal Welfare.

I commit myself unto thee, O God, this Night, beseeching thee to give *me* Rest, and to keep *me* in Safety: Or, if *my* Soul should be required of *me* before the Morning Light, receive *me* to thy Mercy, through the Merits and Mediation of JESUS CHRIST, in whom thou art always well pleased. *Amen.*

On Sunday Evening let what follows between the Hooks [thus] be added to this Prayer, but at no other Time.

[Most gracious God, I lament, that I love thee no better; and am grieved to think of my Coldness and Inattention, which has too often appeared during my Attendance on the solemn Service of this *thy* Day. Accept of such imperfect Offerings as I have made. Grant that I may meditate on thy Law with Profit and Delight; and that the good Seed sown, may take deep Root in *my* Heart, and bring forth abundant Fruits; that so *my* Conversation may be such, as becometh the Disciple and Follower of *my* blessed Instructor and Master JESUS CHRIST. *Amen.*

O Thou, that hearest Prayer, &c. See Page 13.

Our FATHER, &c. See Page 13.

The Grace of our Lord Jesus, &c. See Page 13.]

These Prayers I have divided regularly, as such Divisions may be of very great Use, by preserving Order, and preventing Confusion in our Addresses to God, particularly in reminding us of what we want, and for what we ought to ask. It is therefore hoped, that the several Heads or Divisions, will be carefully observed and imprinted in our Memories, with a View to which, I have inserted these Divisions in the Margin on the Sides of the Prayers.—By the Blessing of God on the Use of these Means, we may be enabled in Time to pursue the same Order and Method both Morning and Evening, in our *own* Words and Expressions; namely, in Thanksgivings and Petitions formed out of our *own* Hearts.

Hearts. A Circumstance greatly to be desired, as it will bring the Mind to an *Habit* of regular Prayer; but this can only be attained by a diligent Use of our *Talents*; that is to say, by devout and constant Practice.

The Use too of these Divisions, I think may be extended still farther; as by this Method, such as are young, may happily become acquainted with the *Design*, and *Meaning* of what they repeat; so as *more early* in Life to acquire the inestimable Habit of *Praying with the Understanding*, and performing to their Creator, in their *Youth*, a reasonable Service.

** * Nothing can be of greater Importance to your Improvement in a religious Life, than turning your Morning Prayers into Questions in the Evening, to see how far you have endeavoured to be what you have prayed to be. As for Instance, after having used the Lord's Prayer in the Morning, ask yourselves these Questions in the Evening, Do I hallow God's holy Name? Do I desire his Kingdom of Grace may come here, and his Kingdom of Glory hereafter? Do I desire his Will may be done in me, and by me, and do I act accordingly, &c. &c.*

There is a *stated Time* of short Address to the Almighty, when we sit down to our common Meals. Our SAVIOUR, while on Earth, glorified God, by solemnly looking up to Heaven, and blessing the Loaves and Fishes, before he distributed them to those, who sat down to eat: (see *Mark vi. 41.*) And St. Paul, though in Bonds; in Presence of a numerous Company of Heathens *, would not omit this necessary Duty.—God intended we should *use*, with Moderation, *all* his good Things; but *asking his Blessing* on them, and *Thanksgiving* for them, is the *Condition*: That the most ignorant therefore may not want *proper Words* for this Purpose, I shall add the following *short Forms*.

Grace before Meals.

Bless, O LORD, these thy good Creatures, to our Use, and by them fit us for thy Service, through JESUS CHRIST.

** See Acts xxvii. 35.*

Grace

Grace after Meals.

Accept our *Thanks*, O Lord, for *these*, and 'all thy other Mercies, and may we shew our Gratitude by our Lives, through JESUS CHRIST. Amen.

An Address to God ought, doubtless, to be most serious and solemn; let me entreat you therefore to be *very composed* and *reverential* in the Discharge of this Duty; since to perform it in a *slight*, and *negligent* Manner, must be *shocking* to all good Men, and *sinful* before God;—more sinful, perhaps, than even the Omission itself: And if *He*, who asks the *Blessing* of, or returns the *Thanks* to the Almighty, in the Name of the Rest, should *presume* to do it in an *irreverent* Manner; every one present will, I hope, remember, that He is as much obliged to repeat the Grace in his own Mind, as if *nothing* had passed at Table. This is easily done without appearing singular, or giving any Offence, should you happen to be in the Company of your Superiors, whom it may not be *at all Times* consistent with Prudence to admonish: For, in some Cases, the *very Attempt* would be productive of Sneer, Ridicule, and perhaps Prophaneness. It is no Man's Duty, to give an ill-timed or an unbecoming Reprimand; and it is the Province of *Reason* to determine how far such *Admonitions* are decent, and likely to do Good or Harm.

As little Children are too often uninstructed, at a Time when they are most susceptible of Improvement, the following Prayer, either for Morning or Evening, will not, I hope, be without Use.

Merciful God, and Father who art in Heaven, look down, I beseech thee on a *helpless Child*. Incline my Heart to remember, love, and serve thee, and keep me from every evil Thought, Word, and Work. May I grow in *Wisdom*, as I grow in *Stature*, and be in Favour with God, and Man. Make me dutiful to my Parents, loving to all my Relations, obedient to my Teachers, and always in a Disposition to hear *Advice*, and receive *Instruction*. Keep me this Day [or this Night] from every Danger, and grant all my humble Petitions,

Petitions, for the Sake of JESUS CHRIST my Saviour, in whom *alone* I can be accepted.

Our FATHER, &c.

The Grace of our LORD, &c.

As I cannot but be solicitous, lest *any one* (be his Station or Capacity ever so *mean*) should be destitute of proper Assistance for the *Performance of Prayer*: and as many stand in Need of *Forms* for this Purpose, I have, for the Benefit of such, added what I apprehended to be of the *most general Use*. Yet I am very sensible that no *precomposed Forms* can be so compiled, as to suit the *particular Circumstances of every Man*; consequently, he must often lie under the *Necessity* of cloathing *his own Thoughts in his own Language*, when he approaches the Throne of Grace; and he is undoubtedly *obliged* (as far as he is *able*) to endeavour after proper and reverential Expressions; though it is not to be expected, that an uninstructed Clown should *pray*, any more than *behave*, with the same Elegance as the Gentleman, who has had a liberal Education.

It is to be hoped, that such, as are *Heads of Families*, (if they have any Regard to their own eternal Salvation, and that of their Domestics) will not fail to *pray* with them every *Morning*, when it can be complied with, as well as every *Evening*, and that *they*, who have been Patients in an Infirmary, and learned to pray *there*, will be careful to *practise* that necessary Duty at *Home*, with those whom God has committed to their Care, as well as in their own Retirements.

It is of *small Importance* to us what such, or such a Man *does*, or *says*;—or what Notions the *World* may entertain of *outside Appearances*.—*Is the Gospel true?*—If it be, (as it *surely* is) then the ill Lives, Negligences, or Ignorances of *others*, will be no more an Excuse for *our* Disobedience, than the Extravagance of *another* in spending the Means of *his* Subsistence, would be a Relief to *us*, if we had been so indiscreet, as to spend *our own*.

The too *general Disuse* therefore of *Family Prayer*, cannot afford him the least *Shadow* of a Pretence to
coun-

countenance our Neglect of it. Consult the Scriptures, and emulate the *heroic* Resolution of the *brave* Joshua, when he said, even on the Supposition of his being deserted by the whole Nation, "*As for me and my House, we will serve the Lord.*" Josh. xxiv. 15.—We will faithfully retain, assert, and adorn Religion.—Surely this ought to be the *sincere* Resolution, and constant Practice of every Christian Master or Mistress of a Family.—Without *this*, none can reasonably expect to have *dutiful* Children, or *faithful* Servants—nor justly hope to have God's Blessing in *this* World, or his Favour and Acceptance in *that* which is to come.—The Depravity of the World, in which we are about to enter, and the various Temptations and Dangers, which we are unable to foresee, or prevent, may well suggest to us the great Propriety of imploring the *Grace, Protection, and Blessing* of God before we go abroad; and will also afford a very strong Argument for uniting our Petitions for it, *as a Family*, if Providence gives us an Opportunity.

It remains to be observed likewise (in order to render the *Influence* of Family Prayer more lasting, and extensive) that were all the Members of every Family frequently, and seriously to recollect, that they are daily to join together in the solemn Worship of the living God, and to beg for *each other* the Fulness of all heavenly Blessings, the previous and constant Expectation of being so engaged, would help to prevent bitter Words, to suppress all Instances of Unkindness, and to unite their Hearts in Love, that their Prayers might not be hindered, 1 Pet. iii. 7.

And let it be recollected, on every proper Occasion, that to *intercede* for each other, either as a Family, or as a Community in general (how little soever it may now be regarded) is one of the *most important* Acts of Christian Charity; the *Means* of bringing down on others, Blessings from on high, and of filling *our own* Hearts with extensive, and brotherly Love.—It is also an Act of spiritual Charity, which the *poorest* are so capable of exercising, that they may be *even rich* in intercessory Alms;

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Alms; and surely none can allow themselves to despise such Alms, since the chiefest of the Apostles most earnestly and frequently * solicited them.

Having now made what Remarks I proposed on Forms of Prayer, and on the Duty and Benefit of Family Prayer, I think it necessary to add (as without a conscientious Performance of this, in vain will be all my other Directions) some further Remarks on Prayer in general.

No Man living, from the highest to the lowest, whether he be learned, or unlearned, can have a reasonable Excuse for the entire Omission of daily Prayer to God; since the Refusal of such Homage, is to act contrary to the Example and Command of Christ, and in Effect to disown his Power over us; his Goodness to us; his Justice to punish Transgressions; and to question his Faithfulness in fulfilling his Promises.

Nor is PRAYER to be considered merely as a Tribute, which we owe to God, but as the Means likewise of deriving Strength, and Comfort to our own Souls. — And a sincere Christian (one duly concerned for his spiritual Health) would no more think of omitting Prayer To-day, because he practised it Yesterday, than of abstaining from Food To-day, because he Yesterday took it at the proper Season. The regular Returns of either may indeed be omitted on some very urgent Occasion, when the Honour of God, and the Good of our Fellow-Creatures plainly require our immediate Attendance on some other Service; but the spiritual Life can no more be maintained in a long and frequent Neglect of the one, than the natural Life can be in that of the other. — “Our Wants are daily; and the Temptations, which draw our Hearts from God to the Things of this World, are daily; and, upon both these Accounts, our Prayers ought also to be daily †.”

PRAYER is indeed generally acknowledged by all, who profess any Regard to Religion, to be a necessary, and essential Part of it. — And it should be considered, as it

* See Rom. xv. 30. — Col. iv. 12. — 1 Tim. ii. 1.

† See Dr. Gibson's (Bp. of London) Treatise on Family Devotion.

really is, an excellent *Means* of obtaining an *End*, more noble and valuable, than *itself*:—For the *Design* of Prayer is, that we may procure the *Grace* of God, to subdue our corrupt Affections, and to enable us to live in this evil World, as Candidates for much better.—If it produces not *these* Effects, it is only a Lip-Labour, a Tree without Fruit, a specious *Self-Deceit*.

DIRECTION III.

Read carefully every Day some Part of the Holy Scriptures.

WHEN your Prayers in the Morning are ended, your Time will permit, improve yourself by reading some Portion of the holy Scriptures, or hearing read; and that you may the better profit by it, beg the Blessing of God in the following Prayer, or some other to the same Effect.

“O LORD GOD, who hast given thy Word to be
 “Lantern to my Feet, and a Light to my Path: Give
 “me also the Assistance of thy HOLY SPIRIT, that from
 “the same Word, I may learn thy Will, and my Duty
 “and so direct my Course, as shall most promote
 “Glory and my own Salvation, through JESUS CHRIST
 “our Lord. Amen.”

When you read, or hear the Bible read by others, let it be with Reverence: Attend to it, not as the Word of Men, but of GOD; of that GOD, who will regenerate such as are poor in Spirit, have a contrite Heart, and tremble at his Word: Let this then be always your Frame, and it will so awaken your Fear, and Attention, that you will be ever profited, and long retain it.

Be sure likewise that you are solicitous to learn your Duty. The new-born Babe desires the Milk of the Breast, that he may grow by it; and in like Manner will you desire the sincere Milk of the Word, if you are a Child of GOD.—Every Time you read, be careful to apply the Commandments to direct you, the Three

* See the second Collect for Advent in the Common-Prayer-Book.

enings to deter you from Sin, and the Promises to comfort and encourage you.—Turn Passages of Scripture into *Questions* by Way of Self-Examination, and then form them into *Prayers*: As for Instance, “*Have I humbled myself in the Sight of God?*” (James iv. 10.) I earnestly pray, that I may be humbled before Him for my many and great Sins. “*Do I grow in Grace, and in the Knowledge of my Lord and Saviour Jesus Christ?*” (2 Pet. iii. 18.) God grant that I may!

Take Heed, likewise, that you credit the Truth: Look on every Sentence in that sacred Book as true and certain, and as what shall, in its due Time, be accomplished, or has already happened. Thus believe in the LORD your GOD, and so you shall be established; believe his Prophets and Apostles, and so you shall prosper: But if the Word of God be not regarded with such a Faith, you may read it, as long as you live, and it will be of no Benefit to you.

In this divine Book you will always find (1.) that the Saviour is exalted: (2.) that the Sinner is humbled: (3.) and that Holiness is promoted.—I must therefore earnestly intreat you frequently and thoroughly to examine your Principles and Practices by these three Rules; which will be equally certain to you, as the Touch-Stone, on which Gold is tried, is to the Goldsmith: For unless you perceive, that the Doctrines you have embraced tend to exalt the Saviour, to humble the Sinner, and to promote Holiness; or if they tend to it, unless they have that Influence on your Practice, you may be very sure, that your Knowledge is not saving, and that you have hitherto read in vain.

Thus statedly I would have you, if possible, to read some Portion of the Holy Scripture, Morning and Evening; but if this cannot be done in the Morning (as I know,

* Particularly read some of these Instances of the Life of Christ which I have here transcribed from Mr. Burhitt's Exposition on the New Testament, at the Close of his Remarks on St. John's Gospel; where all, who have the Book itself in their Possession, may find proper Comments on each of the following Heads:

I know, that in the Winter it cannot by many Day-Labourers, and others, who must quit their Houses in the Dark, and leave their Families in Bed) yet in the Evening there will certainly be an Opportunity; and if you delight in the Law of God, as you ought to do, you will as certainly embrace it; and not only then, but at other Times of the Day, when such happy Seasons offer themselves—And you might *chuse* a Text of Scripture, and get it by Heart, in order to *meditate* on it in Bed, and the next Morning, as you work. That you may not neglect such Occasions, I shall give you two important Directions, as the principal Promoters of every religious Duty; and without a due Observance of which, all my other Directions must be ineffectual.

- I. His early Piety. See *Luke* ii. 46, 47.
- II. His Obedience to his earthly Parents. See *Luke* ii. 51.
- III. His unwearied Diligence in doing Good. See *Acts* x. 38.
- IV. His Humility and Lowliness of Mind. See *Matt.* xi. 29.
- His eminent Self-Denial. See *Phil.* ii. 7, 8. His Contentment in a low and mean Condition in this World. See *Luke* ix. 58—*Phil.* iv. 11. He submitted to be a Carpenter, *Mark* vi. 3.
- V. His frequent Performance of the Duty of private Prayer. See *Mark* i. 35.—*Luke* vi. 12.
- VI. His frequent and serious Performance of the Duty of Praise and Thanksgiving. See *Matt.* xi. 25.—*John* xi. 41.
- VII. His Compassion towards those who are miserable, and in Distress, See *Matt.* xx. 34.
- VIII. His spiritual, entertaining, and useful Discourse. See *Luke* xiv. 7.—xxiv. 13.
- IX. His free, familiar, sociable Behaviour. See *Matt.* xi. 19.—*Luke* v. 29.
- X. His Patience under Sufferings and Reproaches. See *1 Pet.* ii. 23.—His Readiness to forgive Injuries.—See *Luke* xxiii. 34.
- XI. His laying to Heart the Sins, as well as Sufferings, of others. See *Mark* iii. 5.
- XII. His Zeal for the public Worship of God. See *John* ii. 17.
- XIII. His chearful Submission to his heavenly Father's Will. See *Matt.* xxvi. 39.
- XIV. His Love and Practice of universal Holiness both in Heart and Life. See *Luke* iv. 34.

Watch

Watch, and Redeem the Time.

1. You must *watch* before, in, and after every Duty. Before, to prevent Impediments, to take Opportunities, and to mark Occurrences, which may fit you for it:— In the Duty, you must watch against Carelessness, and wandering Thoughts:—And after the Duty, you must mark what *Improvements* you make; whether you grow in Wisdom and Grace, or whether the Duty is barren, and unfruitful.

2. You must likewise *redeem* Time.—Remember Time is precious, and, if lost, is irrecoverable. Every Friend, and every Thing, will be apt to be stealing this from you, it behoves you therefore to be *very careful* of it:— That you may be so, ask yourself every Morning soon after you rise, the following Questions, and make Memorandums * accordingly.

1. What *Business* have I to do this Day, and in what Order?

2. What *Opportunities* can I this Day contrive for doing good to others, or for improving myself?

3. What *Temptations* am I likely to encounter, and in what Instances have I lately failed?

Remember *Punctuality* is the very Life of Business; and though, strictly speaking, not a Virtue, yet, from

* In the Affairs of this World, it is of known Use to make Memorandums of the several Businesses to be transacted every Day. —In our spiritual Life it would be of no less Utility carefully to examine into our Minds, and imprint on them, what (if the Expression may be allowed me) I would call our particular Business with God; that is to say, what we more especially and immediately went with God.—For my own Part, it has long been a Custom with me to ask myself, (either in my Chamber, or as I ride, or walk) “What Business have I this Day with God?” namely, What Mercies have I to acknowledge? What Helps and Assistances to implore? What Sins to repent? &c. &c. I shall only observe, that the great Advantages of such a Habit will be more readily felt, than described: I was induced to mention this for the Benefit of such sincere Christians, as would be glad of any likely Method to advance their spiritual Improvement; especially at such Times, as they are unavoidably hindered from performing the more solemn Devotions of the Closet.

its great Use, very nearly allied to one; and sure I am that *most* of the Inconveniencies in Life arise from the Breach of it.

DIRECTION IV.

Meditate daily on the Word, and Works of GOD.

BEfore I proceed on this Subject, it will be proper to caution you, that it is not only lawful, but absolutely necessary, at proper Seasons; to set your Thoughts on the Concerns of *this* Life: The Business of your *respective Callings* is what GOD has appointed you to do; and if this is *done* with a due Regard to *Him*, and in Obedience to *his* Commandment, it is so far from separating the Heart from him, that it unites it more closely to him: Many ingenious Trades demand the most intense Application of the Mind to become Masters of them, and it is not the *Design of Christianity* to make any one negligent in the Business of his *respective Calling*: "This *may*, this *must* be done; and yet we may be Heavenly-minded. "One Thing is needful," and blessed are those, who, like MARY in the Gospel, "choose that *better Part*, which can never be taken from them."

It being very evident, that the Subject of *this* DIRECTION, (*viz. Meditation on the Word, and Works of GOD*) must comprise every Creature in the World, and every Article of Religion, it cannot be expected, that I should enter into a Detail of the *Particulars*; it is sufficient for me to shew, how we may, in this Manner, begin, and end the Day with God; and to give *Hints* of some Subjects, which are more especially worthy of frequent Contemplation.

In the *Morning*, before your Devotions, banish all *worldly* Thoughts as much as possible, and endeavour to meditate on *religious* Subjects; such as the following, which are at *all* Times proper, but *peculiarly so* before Prayer*, Reading the Scripture, or Going to any Place of Worship.

* A State of *Thankfulness* is much to be desired, and cultivated, — as such a State is the *most pleasing* to Almighty God, the *most or-*
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Meditate on the *unspeakable Glory* of the great God, and your own *exceeding Sinfulness*, that you may *confess* your Transgressions, with deep Humiliation, and pray with Reverence, and godly Fear.

Meditate on the *Blood of Christ*, which was shed to obtain all heavenly Blessings for you; and on his powerful *Intercession* at his FATHER'S right Hand, in Behalf of all those who come unto God by him. (See *Heb. iv. 14.*)

Call to Mind, and treasure up in your Memory, some of those exceeding precious * *Promises*, which God has

promised to our holy Religion, and the most comfortable to ourselves.—In order therefore to beget and support this most amiable and delightful Temper, I would advise you just to read over (either before or after your Devotions) the following HINTS—and contemplate on them, when your Time permits;—always remembering, that if you find your Heart in a fit Frame for religious Meditation, even that is just Matter of cheering Reflection, and grateful Praise.

1. Meditations on Mercies past.

Preservations from the Dangers of the Night, as Fire,—Tempests,—Robbery,—Murder,—pernicious Dreams; by which some have been terrified to Distraction, and in which others have even destroyed themselves.

Refreshment of Sleep,—or comfortable Supports from God during a restless Night.

How many have spent the Night in Prisons.—How many in excessive Pain of Body, or inexpressible Anguish of Mind, weary of their Beds, and their Lives.

2. Meditations on Mercies present.

Cheerfulness of the Sun; or Contrivance of artificial Lights to supply its Absence.—All Manner of comfortable Conveniencies, or least “Food and Raiment, and the Necessaries of Life, where-”

“with you should learn of the Apostle to be content.” 1 Tim. vi. 8.

3. Meditations on Mercies future.

The Prospect of spending another Day usefully; and in the desirable Society of your Relations, or intimate Friends; and the Hope of more effectually securing the Favour of God (through the Mediation of Christ) and a happy Immortality, for which you are a Probationer.—Whereas many were summoned last Night, from their Bodies, to appear before God.

* Some of these PROMISES you may meet with in the following Scriptures, viz. *Psal. l. 13.*—*Matt. xxi. 22.*—*John xvi. 23.*—*1 Tim. iv. 8.*—*2 Pet. i. 4.*—*Heb. vi. 7.*—I have not inserted them at length, as you will receive still greater Benefit from reading them carefully in your Bible.

made to *encourage* your Prayers, and *establish* your Faith. — Thus give God your *first Thoughts*, that he may possess the *principal Place* in your Heart; and this will estrange it from *worldly Impediments*, and fit you for every holy Duty.

For the *rest* of the Day, it will be very proper *occasionally to meditate*, sometimes on the Nature of God, his Attributes, his Love to us in sending his only-begotten Son, that we might live through *Him*; the Love of *Christ*, his Life, Death, Resurrection, and Ascension, the infinite Value of his Sufferings, and the Benefits we receive from him, as our Mediator; the sending of the HOLY GHOST, and his Work in sanctifying the Hearts of Believers. — It will be proper often to think on the Excellence of the Soul, the Turpitude, Malignity, and Baseness of Sin, the Beauty of Holiness, the Certainty of Death, the Terrors of Judgment, the Torments of Hell, and the Joys of Heaven. — These, and the wonderful Proofs of God's Care and Regard for us, ought frequently to be the Subject of our *Meditations*.

If we turn our Thoughts from the *Word* to the *Works* of God, every Creature will furnish us with a *Theme*: And we may frame an excellent *Meditation* on it, if we reflect on its Qualities, its Use, the Benefit we receive from it, and the particular instructive *References* made to many of them in the *Book of God*: But then you should not dwell on it only as a *Virtuoso*, merely to gratify your *rational Curiosity*; but, like a *Christian*, endeavour to *improve* it to your *spiritual Advantage*. No one can want an *Instructor*, if he wants not an *Heart*: The very *Sheep* will teach him Patience, the *Dog* Faithfulness, the *Serpent* Wisdom, and the *Dove* Innocence: The *Ant* and the *Bee*, will reprove him for his Sluggishness; and the *Ox* and the *Ass*, correct him for his Ignorance.

While you are undressing, and by Degrees laying aside every Garment, consider of how little Importance it is, of what *Materials* those Garments are made, so long as they answer the *Uses*, and *Demands* of Nature. — The same Nature also requires, at certain Seasons, the
most

most superb Apparel of the Great to be put off, and leaves *their* Bodies little more to boast of than your own.

—When you are doomed to lie down in the Grave, all such *Trifles* must be laid aside; and when you are called to rise at the great Morning of the Resurrection, *other* Cloathing, and *other* Ornaments will be required, without which, both Body and Soul will continue naked, and miserable to all Eternity. To put on CHRIST, and to be united to Him, (as the Apostle expresses it) is your only Security: For “He is the Way, and the Truth, and the Life, and no Man can come unto the FATHER but by Him.” He is the Door into the Sheepfold, by which *alone* you can enter, “there being none other Name given among Men, whereby you must be saved.” How ought you then to be continually found in the *Exercise* of every Grace, which may make it to you *Christ* to live, and *Gain* to die. Such as,

1. Sincere Repentance for your past Sins.
2. Stedfast Faith in our Lord Jesus Christ; and a thankful Remembrance of his dying Love.
3. Love to Mankind of all Ranks, and of every Denomination.
4. Resignation to the divine Will, and universal Obedience to it.

These will be Ornaments indeed, clear *Proofs*, that you have “put off the old Man with his Deeds;” and if you are fully satisfied of *this*, Sleep, or Death, will be equally eligible; So that you will be able to say with David, “Into *thy* Hands I commend my Spirit; for “thou hast redeemed me, O LORD, thou God of “Truth.” *Psaln xxxi. 6.*

If you *awake* in the Night, and cannot compose yourself again to rest; or, if the Severity of any Disorder should keep you from Sleeping, I hope you will endeavour to sooth your Anguish, and *beguile* the tedious, or rather, improve the important Hours, by following the Prescription which the Divine Phylician for all our *spiritual* Maladies, has sent us by the Hand of his Servant James; namely “If any be *afflicted*, let Him pray” —like David,

* James v. 13.

"remembering your GOD upon your Bed, and meditation
"ing on Him in the Night-Watches." Bible Psalms
lxxiii. 6.

These Verses likewise, which were purposely composed for the Use of the Sick, and are more immediately calculated for those, who are in such afflictive Circumstances, than is usually to be found in printed Collections, may serve at any Time, (if committed to Memory) as a profitable Amusement, and Meditation; especially when they cannot rest, or happen to awake in the Night.

1. MY God, with grateful Heart I'll raise
A daily Altar to thy Praise;
Thy friendly Hand my Course directs,
Thy watchful Eye my Bed protects.
2. When Dangers, Woes, or Death are nigh,
Past Mercies teach me where to fly;
The same Almighty Arm can aid,
Now Sickness grieves, and Pains invade.
3. To all the various Helps of Art,
Kindly thy healing Power impart;
BETHESDA'S BATH * refus'd to save,
Unless an Angel bless'd the Wave.
4. All Medicines act by thy Decree,
Receive Commission all from thee;
And not a Plant which spreads the Plains,
But teems with Health when Heav'n ordains.
5. Clay and Siloam's Pool † we find,
At Heaven's Command restor'd the Blind;
Hence Jordan's ‡ Waters once were seen,
To wash a Syrian Leper clean.
6. But grant me nobler Favours still,
Grant me to know, and do thy Will;
Purge my foul Soul from every Stain,
And save me from eternal Pain.

* See John v; 4. † John ix. 7. ‡ 3 Kings v. 10.

7. *Can such a Wretch for Pardon sue!
My Sins, my Sins, arise to View!
Arrest my trembling Tongue in Pray'r,
And pour the Horrors of Despair.*
8. *But oh! regard my contrite Sighs,
My tortur'd Breast, my streaming Eyes;
To me thy boundless Love extend,
My God, my Father, and my Friend.*
9. *These lovely Names, I ne'er could plead,
Had not thy Son vouchsaf'd to bleed;
His Blood procures for Adam's race,
Admittance to the Throne of Grace.*
10. *When Vice had shot its poison'd Dart,
And conscious Guilt corrodes the Heart;
His Blood is all-sufficient found,
To draw the Shaft, and heal the Wound.*
11. *What Arrows pierce so deep, as Sin?
What Venom gives such Pains within?
Thou great Physician of the Soul!
Rebute my Pangs, and make me whole.*
12. *O! if I trust thy sov'reign Skill,
With due Submission to thy Will,
Sickness, and Death, shall both agree,
To bring me, LORD, at last to THEE.*

Thus I have given you my Thoughts on the Duty of Meditation, and on some of the Subjects most proper for it. I have only further to add, when you are meditating, let your Thoughts be intent: Keep to one Subject, till your Heart be affected with it. If you think of God, cease not to think of Him, till you admire and adore: If you think of his *Knowing* every Thing, and being every where present, double your Watch over yourself: If of his *Mercy*, have a just Indignation against yourself for *Abuses* of it: If of his *Justice*, tremble before Him.—If you meditate on *Christ*, cease not, till Love has melted your Heart: If on his *Death*, apply the *Efficacy* of it for your own Redemption:—If you

think on the *Evil of Sin*, desist not, till your Heart *abhors* it: If on the Extent, and Purity of the *divine Law*, awe your Soul to *Obedience*. Without this *practical Recollection*, your *Meditations* will rather chill, than warm your Devotion; but *thus improved*, they will add Life, and Strength to your *religious Exercises*.

DIRECTION V.

Converse frequently on religious Subjects *, and for that Purpose, be particularly careful in the Choice of your Company, and in keeping a strict Guard over your Tongue.

THAT your *Conversation* may be *edifying* to yourself, and others, be watchful to prevent its turning on idle, or *improper Topics*: And, in order to prevent it,

* The following *Hints*, will shew the *Use* of writing down suitable Materials for *Conversation* with the *Afflicted*. As for Instance, Observe to them, that *Afflictions* are appointed by the *Wisdom*, and *Goodness* of GOD, which is an Argument for *Resignation*, and *Comfort*: Remark the Examples of *Eli*, *Job*, and *Christ*: Urge, that *Afflictions* are designed as *Blessings*, and that God is out of *Kindness* severe.—If it be *objected*, that *Affliction* is *peculiarly* calamitous; it may be answered, GOD, the unerring GOD, prescribed it, and *therefore* it is proper. If it be enquired what *Benefits* arise from it? Reply, that it weans us from the World, and may bring us to Christ, after *whom*, while He was on Earth, not the Rich and Gay, but the Poor and *Afflicted*, sought, and still seek; that Christ has Pardon of Sin, the Gift of the Holy Spirit, and eternal Life to bestow; that we should therefore be frequent in *Prayer*: Recommend *this* by the Examples of *Daniel*, *David*, and *Hannah*: Assert, that *Prayer* will not tend to deject, but to elevate the Mind: Advise *Chearfulness*: Observe, that *this Disposition* under Misfortunes, or a Release from them, is not to be obtained by the Visits of worldly Company, but by *Prayer*, and consulting the *Scriptures*, the Treasury of *Comfort*; that *earthly Friends* cannot give it; that God is both *able* and *willing* to bestow that Peace which the World, and worldly Things, cannot give; a Peace, which surpasses all Understanding, and without which the greatest Monarch on Earth is an Object, not of Envy, but of Com-

passion

it, the best Guard will be an Introduction of some religious Subjects, where it can be done with Propriety, the *Particulars* of which, being as numerous as those of heavenly Contemplation, I need not name.—The *Things* most worthy of your *Meditation*, are most worthy of your *Discourse*, and of those I have already taken Notice; only as I *there* gave you a Caution previous to your *Meditations*, I will *here* add some others with Regard to the *Government of your Tongue* in general, which I must beg of you carefully to observe; for says St. *James*, “If any Man pretends to be religious, and *bridle* not his *Tongue*, this Man’s Religion is vain.” *James* i. 26.

First, Let the glorious Name of Almighty GOD never be *mentioned*, unless on weighty, and *just* Occasions; and even *then*, let your *Heart* always be affected with the most serious Consideration of that eternal Being *before* whom you speak. God is highly dishonoured, when his Name is bandied to and fro in *common Conversation*, without due Respect of his incomprehensible Greatness.

Secondly, When you speak of your *Neighbour*, speak all the *Good* you know of him truly and readily, whether he be Friend, or Foe; yet always behind his Back, rather than before his Face.—If any *Thing evil*, or derogatory to his Character must be published, be sure you speak not *by Hearsay*, but according to your *personal*

passion.—After the *same* Manner we may make Memorandums of suitable Heads for conversing on other religious Subjects, as for Instance, with a presumptuous or desponding Sinner. If we converse with one of a *curious* Disposition, we might remark the *Wisdom* of God, shewn in the Wonders discoverable by the Microscope of the *minute* Creation. But it is needless to give any further Instances, as my *Meaning* is sufficiently explained; I only wish that *due Regard* may be paid to it.

See the celebrated Dr. *Lucas’s* little Tract (Price Two Pence) on the Influence, and Regulation of *Conversation*. “*Lord, teach us to pray*,” (Luke xi. 1.) was the Request of one of the Disciples in the Name of the *rest*. Lord teach us to *converse* judiciously and Effectually, should be the *hourly* Petition of every Christian, as *Conversation* is so powerful an Instrument of Good, or Evil.

Knowledge;

Knowledge; nor even *then*, without a lawful Calling, as when you are summoned before a Magistrate to bear Witness to the Truth, or when Hurt *has* arisen, or may arise to *others* from the *Evil*; or when you know of any one, who has *Authority* to redress it. In such Cases, and to such Persons, we *ought* to speak of the *Evil* we know of our Neighbours, but not otherwise. To uncover the Nakedness of our Brethren, without a just Calling, is extremely unlawful, and exceedingly pernicious: It always begins in Self-Love, and ends in Contention.—An impertinent Meddling in the Concerns of *others*, is a direct Breach of that admirable Rule of the Apostle's, "*Study to be quiet, and mind your own Business*," (1 Thess. iv. 11.)—And it is well known what violent Animosities, furious Resentments, and implacable Hatreds arise from a *Disregard* to it.—Indeed, where you have *Authority*, apprehend it may be well received, or are in any Degree *personally* concerned, it will be quite proper to tell your Neighbour *Himself* of his Faults: Our LORD's Rule is,—"*If thy Brother trespass against thee, rebuke him; and if he repent, forgive him.*" Luke xvii. 3.

Thirdly, When you speak of *yourself*, let it be modestly, without Vanity, or Boasting. Never *praise yourself* without absolute Necessity, as when you are unjustly traduced, or in Defence of your own Innocence: It would, however, be imprudent to speak any Thing, which tends to your own Disadvantage, or proclaim your own Faults. Let your Speech be sincere, honest, and edifying; let it be fitted to the Time, the Place, the Occasion, and to him, with whom you converse; and let it tend to the Glory of God; the Disparagement of Sin, and the Defence of good Men, and good Things; and it will be an Argument to *others* of a gracious Heart, well stored with Wisdom, and replenished with Virtue.

Flee every *Temptation*, which is likely to draw you into Sin; and weigh well, and often, the *Precept* given by St. *John*, as a tender Father to his dear Child, under that beautiful and expressive Phrase, "*Little Children,*"

"(too apt to be pleased with every Toy and Trinket) "*keep yourselves from Idols;*" not only from *those* of the Heathens, but from every Sort which might alienate your Regard from God. Every Allurement, by which the Devil entices you to Sin, such as Riches, Honour, Pleasures, Company, and Sensualities of any Kind, are the several *Idols* (Toys, or Trinkets) which he presents as the *Objects* of Admiration and Worship: It is just the same to him *which* you take: Whatever draws off your Affections from God, will *equally* answer his Ends. His Temptation of *Christ* is represented to us under the Device of shewing him all the Kingdoms of the World, and the Glory of them, as we read in *Matt.* iv. 8, 9.—Be ever *observant* therefore of the *Directions* here given, and then *none* of these *Idols* can gain the Ascendency in your Heart.

DIRECTION VI.

Be *frequent* in Examination of yourselves; especially *before Prayer*; that you may fully *know* your Offences, and be truly *humbled* for them.

SUCH, as have Leisure, would do well to try themselves *occasionally* by the *longer Form* of Self-Examination, and *every Evening* by its *Abridgement*: Such, as are in a frequent Hurry, and subject to the Authority of *others*, using the same Method, as often as they *conveniently* can. Conscience will answer all the Questions here stated in a *few Minutes*, and to these, such others may be added, as any one's Station in Life or particular Circumstances, may require.—Those, who can *write*, I would advise to remark, on a Slip of Paper, the *Sins*, of which they find themselves guilty. *Such Sins* should be reviewed by Way of *Caution*, penitently lamented, prayed, and striven against; and God should be *thanked*, with the utmost Gratitude, that he still permits a longer State of Probation or Trial. But particularly write down the *Reasons*, which at *any Time* make

make you *afraid to die*. Consider them *well*, and opposite to them write down the proper Methods to *prevent* such Fears *for the future*; and the best *Arguments* you can get to fortify yourself against them at the *present Time*.—Consult likewise, some *experienced Christian*, if you have such a Bosom Friend, in whom you can entirely confide.

Self-Examination is a most important Duty, as it acquaints us with our own *Hearts*.—Never, therefore, examine yourself *slightly*, and only as a *Thing of Course*, but always *remember* that this *Examination* is made in the Presence of the all-seeing God; and that you may be instantly summoned, by sudden Death, before his Tribunal, there to have your *Sincerity tried*.

* Heads of Self-Examination.

As to the Breaches of Duty towards God, Neighbours, and Selves.

Duty to God.

1. **D**O I sincerely believe in God the Father, in Jesus Christ, and in the Holy Ghost?—Have I the *same Faith* in my Heart, which I profess in my Lips?—Do I live in an *habitual* Sense of God's continual Presence with me; and am I careful to *obey* him to the utmost

* This longer Form of Self-Examination should be frequently and well considered, especially every Sunday; and the *Abridgement* (or shorter Form) is intended to be learned by Heart, as it may be serviceable to the Patients in an Infirmary, when they cannot make Use of this Book, or to others, when they have no Leisure to enter into a longer, and more particular Examination. A Method even shorter than this may be used when much pressed in point of Time; namely, by dividing the Day into four Parts, the Morning,—the Forenoon,—the Afternoon, and the Evening,—considering briefly, but very attentively, what the Behaviour has been in each of them.—This I would call a *mental Self-Examination*; and we shall be able, with great Expedition, to recollect our Failings, under the same general Heads of Duty to God, Neighbours; and Self.—But we should not content ourselves with this *short mental Examination*, when there is Leisure and Opportunity for doing it *more at large*.

of my Power?—Do I acknowledge myself accountable to him for all my Thoughts, Words, and Actions; my Repentance, or Obstinacy; my Belief, or Disbelief; my Obedience, or Disobedience?

2. Do I hold myself *obliged* to worship God both in public and in private?—Do I take a *Delight* in my Duty, and perform it *daily*, as often as I have Opportunity?—Do I *regularly* comply with his holy Ordinances; particularly that of receiving the blessed Sacrament?—Do I *thankfully* acknowledge the great Works of Creation, Preservation, Redemption, and Sanctification?—Do I make the *Will of God* the *Rule* of my Actions; and do I contentedly *submit* to his Will under all Circumstances of Life?

3. Am I *zealous* for God's Honour; and do I shew a due *Reverence* to his holy Name? Am I guilty of no Profaneness, Cursing, or Swearing? And do I discountenance it in *others* as much as in my Power?—Do I prefer Things *temporal* to Things *eternal*, and seek, by the *Whole* of my Conduct, to advance the Glory of God?—Have I no Anxiety, or Murmurings, with Regard to the Things of *this* Life; and am I contented in *that* State, wherein it has pleased God to *place* me?—Do I not (presuming on God's Mercy through Christ) persist in *wilful* Sins? Do I on *any* Occasion distrust his *Providence*, or fatherly Care of me?

Duty to Neighbours.

1. Have I *provoked* my Neighbour by any proud, surly, contemptuous, and ill-natured Speeches, or Actions?—Have I *injured* him by slandering, lying, deceiving, or defrauding him on any Occasion?—Have I endeavoured to take away his *good Name*, or lessen his Character and Reputation? Should I *rejoice* at any Evil, which might befall him?—Do I *secretly wish* his Death, or any Harm, or Loss to happen to him?

2. Have I endeavoured to tempt, or draw him into *Sin*, by any *indecent*, or *evil Example*, which I have shewn?—Do I *sincerely wish* for his Welfare both spiritual and temporal, and, as Opportunity serves, attempt to

to promote it?—Do I give him *proper Admonitions*, and *friendly Advice*, whenever I see Him stand in *Need* of these, or judge that such might be useful, and can be given Him with *Propriety*, or do I receive the *like Advice* kindly from him?—Do I make *Amends* for any *Injuries* I have done Him designedly, or by *Accident*; and have I *true Compassion* and *Concern* for Him, when under any *Affliction* or *Want*; and do I endeavour to help, and relieve Him?

3. Do I heartily *forgive* all the *Injuries* I have ever received from Him? and do I heartily desire and endeavour to live in *Peace* and *Friendship* with Him?—If He continues in *Enmity* * with me, do I pray to God for Him, and find in myself a sincere *Disposition* to return *Good* for *Evil*?

* One of the *most illuſtrious*, but, at the ſame Time, one of the *moſt difficult* of the *Chriſtian Duties*, is, “To *love* our *Enemies*,” and to *pray* for the *Welfare*, and *Amendment* of *them*, who deſpiſe us, and *perſecute* us.”—As therefore *Love*, and *Charity* towards *all ſuch*, is ſo repeatedly and ſtrongly enjoined us by our Lord, we are under an *indispensible* *Obligation* to comply with it; and if we duly *obſerve* this *Precept*, we ſhall ſoon find the *beneficial Effects* of it.—But let none imagine, that this *injunction* is meant to produce *Insensibility*. Our Creator has endued the human Mind with a *Sense* of *Reſentment*, as the neceſſary *Means* of *Self-Preservation*. This limits the *Uſe* of *Anger*; any farther *Extension* is the *Abuſe* of it, “Be ye *angry*, and ſin not.”—*Violent Wrath*, with its uſual *Attendant Malice*, is a moſt dangerous *ſpiritual Diſeaſe*; the peculiar *Remedy* for which, is *ſervec Prayer*; and happily in the *Power* of *every one*. This is equally ſalutary with regard to Him, who gives, and to Him, who receives, a *Provocation*. The *Injurer* of his *Neighbour*, and the *Self-Avenger*, ſhould alike be conſidered, as *ſpiritually diſeaſed*; and both are, conſequently, *Objects* of *Compaſſion*, rather than of *Hatred*.—*Prayer* for our *Enemy* is the *Means* to obtain the *Grace* of God for his *Conversion*; and, at the ſame Time to preſerve our own *Heart* ſerene, and out of *Danger* from any *Infection* from our *Intercourſe* with Him. It is not only a neceſſary *Act* of *Obedience* to our bleſſed *Saviour's* expreſs *Command*, but it is the ſtrongest *Proof*, that “we are not overcome of *Evil*, but overcome *Evil* with *Good*.”

Duty.

Duty to Ourselves.

1. Am I, in my Conversation, vain-glorious, subject to Passion, and easily provoked; or do I preserve on every Occasion a Decency, Modesty, and Humility, without over-valuing myself, or despising others?
2. Am I diligent in my Business, or Calling? and do I employ my leisure Time innocently, and, to the best of my Power, usefully to myself, and others?—Am I contented with my Condition, free from covetous Desires, or envious Repinings at the Prosperity of others?—Do I indulge myself in any Excess? Am I careful to keep myself temperate and chaste, not only in *Deeds*, but in *Words* and even in *Thought*?—Do I indulge myself in unnecessary Sleep, and in needless Amusements, Recreations, or Diversions of any Kind?—Am I subject to Pride, Ostentation, or Extravagance in my Expences or Apparel?—How have I discharged, or wherein have I neglected, the relative Duties required of me, either as

* As some in higher Ranks of Life, than those for whom these DIRECTIONS were immediately intended, may probably look into it, I think it not improper, for their Sakes, to add, that I am very sensible, not only of the Innocence, but Expediency of AMUSEMENTS, when well chosen and moderate, when used not merely "to pass away TIME," but to unbend the Mind, or give Ease and Health to the Body; and thus render us more fit for profitable Employments:—I would therefore, by no Means, have this Question so understood, as condemning Amusements in general, or insinuating, that CHRISTIANITY and CHEERFULNESS were inconsistent with each other.—My Design is only to guard against excessive Indulgencies of this Kind; against turning them into the principal Business of Life, instead of admitting them by Way of Recreation.—And since it is not uncommon, even for such as are in the main serious, to squander away too many of their inestimable Moments in very Vanity, this Caution cannot be deemed needless.—May none of my Readers forget that TIME is a Talent, for which we must give Account! That our great Master has expressly commanded us by his Apostle, "TO REDEEM IT:" That it is the Ground work of all religious Improvement, and religious Service; and that to trifle it away, hurts the Power of Christianity in our Hearts; as a Worm at the Root of a Plant, obstructs its Growth, imperceptibly indeed, but effectually; perhaps destructively.

a Parent

a Parent or Child, a Brother or Sister, a Husband or Wife, a Servant or Master?

3. Am I *more intent* on the Care of my *Body*, or my *temporal* Affairs, than about the Interests of my *Soul*, and the Security of my *eternal* Salvation?—What *Progress* have I lately made in subduing my *constitutional Sins*?—How have I this *Day* behaved under any sudden Vexation, or Temptation to those Sins, which *most easily* beset me? Have I well considered, that the *World of Spirits* must soon open on me, perhaps this very Night?—Do I sincerely desire, and labour to *fit* and *prepare* myself for Death, not only by *repenting* of my Sins, but by *forsaking* them: and by using all those *Means* the holy Scriptures teach me, to obtain a *Pardon*, and to secure the *Favour* of my great Redeemer?—Do I startle at the Thoughts of a *Separation* of Soul and Body; or can I compose myself in a *resigned* Disposition, either to sleep, or die?

* This is the *Temper* which the Believers of old *always* enjoyed, (see 2 Cor. v. 1, 2.) and which we should *pray* to obtain; remembering that Death hath no Power to hurt that Soul, which is united by *Faith* (see John xvii. 21.) to the great Redeemer, who is Supreme Lord of the unseen World; (or, as the Scripture expresses it) "*has the Keys of Hell, and of Death*."—Rev. i. 18.—I cannot easily express *this Temper*, which I would be so glad to cultivate and promote, better than the Words of *Cowley*:

Be satisfy'd and pleas'd with what Thou art;

Act cheerfully, and well, in' allotted Part.

Improve the present Hour: Be thankful for the past;

And neither fear, nor wish the Approaches of the last."

What a cheerful and resigned Spirit is here!—The Attainment of which will be the greatest Happiness to *ourselves*; is one of the chief *Ends* of the Christian Religion; the most *amiable*, and, consequently, the most *effectual* Method of recommending it to others.

The Archangel MICHAEL, is represented by *Milton*, as giving the same Kind of Advice to our Progenitor ADAM, alarmed at the painful passages to Death.

"Nor love thy Life, nor hate; but what thou liv'st,

Live well; how long, or short, permit to Heaven:

"And patiently attend thy Dissolution."

A shorter

A shorter Form of Self-Examination,
(being an Abridgement of the preceding Heads.)

Duty to God.

1. **D**O I *believe* in the Father, Son, and Holy Ghost?
And does *such Belief* influence my Heart, and Life?
2. Have I omitted or carelessly performed my religious Duties? or have I forgotten God in the *Intervals* of them?
3. What Sins have I this Day committed in Thought, Word, or Deed? Have I endeavoured to keep up a Sense of God's *Presence*, and *Providence* all the Day long; to approve myself *in his Sight*, and to promote *his Glory* in all my Actions?

Duty to Neighbours.

1. Have I in any Respect injured my Neighbour in Body, Property, or Character?
2. Am I desirous of his Welfare, both spiritual and temporal? And if I have *injured* Him, am I desirous of making him *Reparation*, as far as in my Power?
3. Do I sincerely *forgive* all Injuries received from Him, as I humbly hope that God in Christ will forgive me?

Duty to Ourselves.

1. Do I strive to subdue all my irregular Desires and evil Affections?
2. Am I leading a sober, righteous, and godly Life, or am I not?
3. Am I more intent on securing my *eternal Happiness* than on any of the Pursuits, or Advantages of *this World*? And am I *now* in that State, in which I would *chuse* to be found at the Approach of Death?

DIRECTION VII.

Remember * to keep holy the Sabbath-Day; to join in the publick Worship of God; and particularly to receive the holy Sacrament.

THE *conscientious Observance* of the Sabbath is the best *Preservative* to Virtue and Religion, as even the *Neglect*, much more the *Profanation* of it, is the most *general Inlet* to Vice and Irreligion.—The *Reasonableness*, as well as the *Necessity* of such an Observance are very evident: And, if once your *Heart* is intent on securing your Salvation, you will (though many are secretly glad of any Pretence, as an *Excuse* for their Absence) be truly *concerned*, whenever any *unavoidable Circumstances* prevent your Attendance on publick Worship. You will pray earnestly to God for his *Blessing* on the *Means*, and be more and more convinced of the *Sinfulness* of profaning the Lord's Sabbath.

And the same Spirit of Religion, which obliges you to a *conscientious* Observance of the *publick Duties*, will not suffer you to be *unmindful* of the Duties of a more *private* Nature; such as the serious Recollection of the Word preached, and a *personal* Application either of that, or of any other Part of the Worship to *yourselves*: Reading the Scriptures, or other religious Books at Home, Family, as well as secret Prayer—Examination of your Heart and Life, that you may see how the Account stands between God, and your Soul—Instruction of those under your Care, or your Endeavours to procure Instruction from them for your *own* Improvement.—Add to *these* your refraining from every Liberty and every Freedom, which are *inconsistent* with the Behaviour of a sincere Christian on *that* Day, which the great Creator of Heaven and Earth hath set apart for his *own* Worship, and Service.

* God has enjoined us to take *particular* Notice of the *fourth* Commandment, by putting the Word *remember* before it, *hence* on the due Observation of *this*, our Disposition and Ability to observe *all the other* must, in a good Measure, depend.

How *aggravated* is the *Guilt* of profaning the Sabbath ! How shocking is it, when this *Leisure*, this *Cessation* from all *Business*, which God has wisely and mercifully enjoined on this *Day of Rest*, in Order that you might *improve*, in the *Knowledge*, and *Grace* of Christ, is *perverted*, and made an *Occasion* of *Sin*, either by a *Disregard* of the proper *Employment* of that sacred Day ; by *travelling* * on it, not out of *Necessity*, but *Choice* ; by *insignificant* and *unmeaning Visits*, and by seeking *Amusements*, which are, at *that* Season, *unwarrantable*.—Imprint on your *Memory*, and often *meditate* on the two last Verses of the fifty-eighth Chapter of *Isaiab*.

As in *public* Worship you must be sensible, that it is your *Duty* diligently to attend to your *Minister*, and devoutly to *accompany* Him ; and as I have already sufficiently expressed the *Temper of Mind*, in which you ought to perform *Acts of Devotion*, I need say no more to these Particulars. (See *Direction* the Second.) I shall therefore only subjoin *Forms* suitable to the *Occasion*.

An *introductory* Prayer, which may be used before *publick*, or *private* Worship.

GIVE me, O LORD, a deep *Reverence* to thy *Presence* ; and grant me the important *Aid* of thy holy Spirit to help my *Infirmities*, that in *every* Attendance on thy *Worship*, I may aim at thy *Glory*, and obtain thy *Blessing*, through *Jesus Christ*, our Lord. *Amen*.

A *concluding* Prayer, which may be used after *publick*, or *private* Worship.

PARDON, O LORD, the *Coldness* of my *Devotion*, and the *Wanderings* of my *Thoughts* : *Graciously* accept my *imperfect Services*, and enable me to

* The merciful, and benevolent *Creator* intended the *Sabbath* as a *Day of Rest* for the *Cattle*, as well as for *Man* ; and it is a *Degree of Cruelty*, as well as a *Breach* of the divine *Commandment*, to use our *Cattle* on *Sundays*, except in Cases of *absolute Necessity*.

grow wiser and better, by every Attendance on thy Worship, through Jesus Christ our Lord. *Amen.*

When you receive the *Sacrament*, from which I hope you will never *absent* yourself, endeavour to keep the Thoughts of your Duty, and the Blessings you desire, alive on your Hearts at Home, or in Church before you receive, by *meditating* on the following (or the like) Texts. *Psal* li. 17.—*Jerem.* iii. 12, 13.—*Matth.* vi. 24.—*Matth.* xxii. 37, 39.—*Gal.* iii. 24.—*Tit.* ii. 14.—*2 Tim.* ii. 12.—*1 John* ii. 25.

After you have received, and are retired to your Seat, or returned Home, you may meditate (as you have Time) on some of the following (or the like) Texts.—See *Matth.* xi. 29. xxvi. 4.—*Luke* xi. 13.—*John* v. 14.—xiv. 27.—xvi. 23.—*Rom.* viii. 32.—*2 Cor.* v. 15.—*2 Cor.* vi. 16.—*Heb.* xii. 1, 2. For which Purpose it is desirable, that every Communicant should bring to Church a Pocket Bible, which will be the best Companion to the Altar, and very useful for the better understanding, and retaining in the Memory, the Lessons of the Day, read by the Minister, as well as for turning to the Texts here recommended for Meditation. And indeed I could wish, that the old Custom of bringing a BIBLE to Church was more generally observed by Persons of all Ranks.

DIRECTION VIII.

Never think you have made a sufficient Progress in Religion, but labour with persevering Diligence to attain as far as in you lies, the highest Degree of Holiness, in your appointed Station.

TO make us holy is the principal Design of Christianity, “the one Thing needful,” not only to save us from the Punishment of Sin in Hell, but from the Dominion of it, even while here on Earth: * Let it therefore be your principal Care to be in a progressive State of Holiness; being fully sensible, at the same Time, that

* See *1 John* iii. 5, 8. and *Titus* ii. 14.

the Obedience, and Sacrifice of the divine Redeemer, "who, although he was found in Fashion as a Man, yet thought it not Robbery to be equal with God, because in him dwelleth the Fulness of God bodily," is our only Hope that any Obedience or Perfection of ours can meet with Acceptance.—God has set *Perfection* in the full View of his Servants; not as what they shall immediately attain *, but as what they ought ardently to pursue, by walking in the Light, as He is in the Light, and "purifying themselves, as He is pure." While we are here, we never arrive to full *Maturity*; nor are we all of *one* Growth; but there are *little Children*, *young Men*, and *Fathers* in Christianity. Hence it is, that our Lord compares his Kingdom to a Grain of Mustard-seed, which gradually expands itself into a great Tree.

There are *little Children*, spiritually speaking, just born, hanging as it were, on the Breast.—These know their heavenly Parent, though they know little else, and call after God, though imperfectly, and with a stammering Tongue. They desire the *sincere Milk* of the Word, that they may grow; and yet much gross Ignorance, Folly, and Weakness remain in them.—Such Christians are liable to two great Errors. The one is, when they find the Comforts of Religion: The other when they find them not. While their Comforts continue, they are so much affected, that they are ready to neglect their lawful Callings, as a great Hindrance to their spiritual Exercises; and from this mistaken Zeal, they are apt to be remiss, and unprofitable, and to censure others.—When Comfort is wanting, they are greatly dejected, so as to give their Christian Associates real Concern, and much Perplexity, how to encourage, and support them

* That you may make the better Progress in Religion, I would above all Things, (if you have Leisure and Capacity,) recommend to you the keeping a *Diary*, or daily Account how you employ your Time. This would be of great Use, both with regard to your spiritual and temporal Concerns.—But if you cannot keep a *Diary* in so full a Manner, as you could wish; yet you may occasionally commit to Writing a few Observations on the State of your Mind, and your Progress, or Decline in Religion; which the oftener they are repeated, the greater Advantage you will receive.

rationally.—Like unskilful Swimmers out of their Depth, they are continually sinking, and it is difficult to keep their Heads above Water.

Young Men are a Kind of *middle* Christians; not so well veried in their Christian Warfare, as the *Fathers*; nor yet so weak and unexperienced, as the *Children*. These may be considered, as in the *Midst* of the Combat against their spiritual Adversaries, as resisting and subduing those unruly Desires, and Passions, by which they are notwithstanding sometimes overcome. Now the *Heart* is at Peace; anon disturbed by *inward* Suggestions, and *outward* Attacks. St. *John* warns them of this, and *animates* them to the Combat, by assuring them of *Victory*: “I have written unto you *young Men*,” says he, because ye are strong, and the *Word* of “God abideth in you, and ye have overcome the “wicked One.” 1 *John* ii. 13.

Fathers are such Christians, as have long been accustomed to distinguish, and been *exercised* in discerning Good from Evil.—Such as have long been acquainted with the Duties of Holiness, have obtained Grace of God to walk more comfortably, and constantly in the Paths of the Gospel, than *young Men*, or *little Children*. These *Fathers* being *habituated* to an heavenly Course, are brought to *delight* in the Law of the Lord, as the fullest Liberty; so that *they*, compared with *weak* Christians, may be called *perfect*, though they are not arrived to a *complete* Growth. Their *Thoughts*, and *Desires*, are not *always* such as they *would*, but are frequently rebellious, and such as they *would not*;—and by this Means their *best Actions* are mixed with *Corruption*, and their *Thoughts* favour of the *Flesh*, which abideth in them.

On the *Whole* then it is evident, that these several *Degrees* of Christians have great *Need* to strive earnestly for high *Perfection*. The Apostle St. *Paul*, who was one of the *first Rate*, expressly says, “that he did not “account himself *already perfect*, but that He pressed “towards the Mark for the Prize of the high Calling “of God in Christ *Jesus*.” We may therefore conclude that *sinless Perfection* cannot be obtained on this

Side of the Grave:—Yet while *Sin remains*, it must be pursued to its Destruction, and Perfection sought after with persevering Diligence.—*Every Christian* is a Soldier by Profession, and can never be discharged, till the Enemy is totally subdued. A *Progress* in Holiness there must be; and when this is *not continued*, it is too sad a Sign of Insincerity. Where no *Growth* is, there is the greatest Reason to suspect, that no *Life* is. The *Water*, which Christ gives his Followers, is a *Well* of Water, which never ceases bubbling up, till it extends to everlasting Life.

Should you enquire *how* you must labour to attain *Perfection*? The Answer is ready—Observe these *eight Directions*. You will remember, that in *these* are the *Means* of Grace.—Labour by these *Means* to perfect every Christian Grace, and to subdue every sinful Habit; for in this consists that *Perfection*, which I am intreating you so earnestly to acquire.—If *no Qualifications* are necessary to become meet-Partakers with the Saints in Light, to *what Purpose* can you suppose that the *Example* of Jesus Christ, and the *Perfection* of your heavenly Father, are proposed for *Imitation*? Can you believe, that “*God is of purer Eyes than to behold Iniquity*,” and yet can you expect to be received into his Presence in your *Sins*, and *Pollutions*? Ah! *no*.—Deceive not yourselves.—None, who are *impure*, can enter those happy Mansions; nor, if they should, are they *capable* of relishing the Bliss, which is *there* enjoyed, as I have already fully observed under my *first Direction*.—No! Heaven must cease to be Heaven, where *such* are its Inhabitants: These are self-evident Truths.

Consider in what Manner you become *capable* of enjoying the good Things of *this* Life. The wise, and royal Preacher *Solomon* tells you, and Experience teaches you, that “*the Light is sweet, and a pleasant Thing it is to behold the Sun*.” Yet for this *Pleasure* you are wholly indebted to that astonishing Piece of heavenly Workmanship, the *Eye*, and the several Organs peculiarly fitted to receive the Light! Let the *Eye* be *dis-tempered*, and all Objects, which *in themselves* remain

the same with Regard to you, lose their Beauty, and Lustre. Let the *Eye* be totally lost, then the Sense, which depends on it, is lost also, and “*the whole Body is full of Darknes.*” The most exquisitely delicate Food affords no Relish to a vitiated *Palate*, nor can it sit easy on the palled *Stomach*.—The most enchanting Musick cannot charm either “*the deaf Adder, who stoppeth her Ears,*” or that unhappy Man, who has no longer the *Use* of them.

So it is with the *Soul* unsanctified.—All *Traces* of the divine Image are defaced, by a Course of Sin.—Such an one sees no Comeliness in the Saviour: He has neither the *Inclination* to desire, the *Means* to obtain, or a *Capacity* to enjoy any of those *Blessings* (beautiful and heavenly as they are) which God has prepared for those, who love Him.

If you therefore are thus *sinful*, and continue thus, you will be fit only for the Society of those apostate Spirits, to whose Temptations you have yielded, under whose rebellious Banners you have enlisted, and whose Qualities you have imitated; and as you was fit only for their Society, so you must be their *Companions* in those Regions of Despair, and Woe, “*Where the Worm dieth not, and the Fire is not quenched.*”—Oh! consider *this*, ye who forget God, and treasure up Wrath unto the Day of Wrath.—As for you, ye blessed Children of your heavenly Father, who love our Lord Jesus Christ in *Sincerity*, and earnestly pray to be made more and more like him, proceed with Courage; and make daily *Advances* in the blessed Path, which you have wisely chosen: “*Be ye stedfast, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know that your Labour is not in vain in the Lord.*”

POSTSCRIPT.

1. **AS** there are *many* Points of Controversy and Speculation, which frequently have been destructive of *true Piety*, and preventive of that *regular* Course of Devotion, which I have here described; I hope my Readers will not *perplex* themselves about such Points: Such I mean as relate to the Counsels, Decrees, or supernatural Operations of the Almighty, which He has not thought fit to reveal, or explain in his *written Word*; for every contentious Disputation *about* them, or curious searching *into* them, may be looked on at least as the Offspring of a vain and fruitless Curiosity, if not suggested by the Tempter, and Enemy of Mankind; and moreover all *peremptory* Decisions of them, as a Compound of human *Weakness*, and *Arrogance*.—However important *such* Points may seem to *some*, I am fully satisfied, they are of very little Importance towards the great End of our blessed Saviour's Coming into the World; namely, *the Salvation of Man*.—This Persuasion of Mind is *to me* a Preservative against *all religious Doubts*; the great Comfort of which, and the Hope, that *others* may reap the same invaluable *Benefit*, make it *necessary* for me to be more explicit on this Subject.

2. I must likewise beg Leave to recommend, in the strongest Manner, (what is indeed in a great Measure the *Consequence* of my former Position: I mean) very favourable Thoughts of, and *Expressions* towards, those pious and sincere Christians, who *differ* in their Sentiments concerning the *ceremonial* Part of Religion, or any Matter not *expressly* commanded, or *clearly* revealed in Scripture. *This*, if not the *very Essence* of Christian Charity, ought, I am sure, to be *inseparably connected* with it. However, so far as the *two* Particulars I have here mentioned may be *distinguished* from each other, I shall submit a few *Remarks* on *each*, to the Consideration of my Readers.

1. *First*, As to *abstruse* Points, I freely own, that my *daily Use* of the Scriptures, and my *steady Attention* to them, has greatly abated my Regard to what is not *there* clearly revealed, or *from thence* manifestly deduced; since *many Opinions* fiercely contended for on *one Side*, and opposed with the greatest Earnestness and Zeal on the *other*, seem to *me* (after what has, I hope, been a careful, and impartial Examination) rather different in *Appearance*, than in *Substance*; and on the *Whole* to be, as I have already observed, of *very little* Signification, or *Use*, in our Way to Heaven. For *these* Reasons I have studiously *avoided* whatever might lead to any of those *Peculiarities*, which have so unhappily *divided* Christians of different Denominations. The Church of Christ would more illustriously display the *Spirit*, and conform to the *Rules* of its blessed Founder, were *these* less studied, or regarded.—I have *too often* seen the Understanding so darkened by Prejudice in Favour of *precarious* Systems, that the clearest, the most important, and invariable Truths of holy Writ, have been made to depend on such *particular*, and *doubtful* Interpretations, as might best conduce to the Support of *those* Notions.—A melancholy *Proof*, that the Champions of Controversy labour not so much to form *their Plan* from Scripture, as to wrest *Scripture* for the Support of their Plan.

Our divine Master himself has given us an infallible Rule for the Direction of our Judgment, in declaring, that “*the Tree is known by its Fruits*;” and He has taught us by his Apostle, that “*Faith worketh by Love*.”—A due Attention to *this* might certainly prevent a great Number of presumptuous *Inquiries*, and unnecessary if not unmeaning *Distinctions*. *Faith* may (alas! it will) afford Matter of Controversy: *Hope* will be differently founded; but *Charity* (declared the greatest, and most important of the *three*) can admit of no Debate, or Doubt; yet whilst we enter into curious Researches *after*, and endless Disputes *about*, the *two* former, how often do we disregard, and entirely lose Sight of *the latter*! Thus perplexing our Minds, and souring our Tempers

“ with

"with vain Janglings," to the manifest Detriment of that *vital Holiness*, on which our *Peace* depends; of that *Holiness*, I say, which it is the *grand End* of the Gospel to promote; and which is the *only Proof*, that we actually *are* what we would *be thought*.

*Ye different Sects, who all declare,
Lo! here is Christ, or Christ is there!
If real Proofs ye mean to give,
Shew me as Christians how ye live.*

2. Secondly, as to the *favourable Thoughts*, which I sincerely entertain, and openly profess towards *those*, whose Opinions are *different* from each other, or from my own, either relating to Ceremonies, or other Matters not *expressly commanded*, or *clearly revealed* in Scripture (by which I more particularly mean *those*, who in England conform to our ecclesiastical Establishment, and those who *dissent* from it) I will only, in a few Words, say, that as such a *candid Disposition* in this State of Imperfection, appears to me a necessary, and *distinguishing Characteristic* of Christianity, I hope, I shall *always* retain; and study to *cultivate* it.

I am *known* to be a Member of the Church of England, and think I have sufficient *Reasons* for my *Adherence* to it.—I look not for *Perfection* in any Thing of mere human Institution: I am not taught by *Her* to expect it in her own Institutions, or Decisions.—No!—Permit me to mention it to her Honour, that in her Articles "*She acknowledges the holy Scriptures to be the only Rule of Faith;—does not arrogate to herself Infallibility;—nor pronounce as hopeless, reprobate, and damned, those who are not within her Pale.*" On these Principles is founded my *invariable Attachment* to the established Church; which whilst I profess in this public Manner, I scruple not at the same Time to declare, that in Goodwill, Love, and Charity, I account myself, and desire to be accounted the *Fellow-Member, and Brother* of every real Christian; by which I would be understood to mean the candidly religious, and truly good of all Denominations. Let us not forget the Reprimand given by St.

St. Paul to the Censurer, in these divine Words, "*For who art thou that judgest another Man's Servant? One Man esteemeth one Day above another:—Another esteemeth every Day a like.—Let every Man be fully persuaded in his own Mind. He, that regardeth not the Day, to the Lord he doth not regard it. And we shall all stand before the Judgment-Seat of Christ.*" Rom. xiv. 4.

But are we obliged to comply with *all* Tempers, or Peculiarities contrary to Order, and to our own maturest Judgment? I answer—*By no means.*—I highly honour Piety and Virtue; and I most sincerely pity Enthusiasm, Error, and Prejudice, wheresoever they appear: Yet, when I apprehend that *THESE* concur, as they too often do, in the *same* Persons, I would no more conform to their Ideas of Public Worship, or be incorporated with them, than I would make them the Subject of Scoffs and Ridicule: And whilst what I look upon as an *Error in Judgment*, is the Object of my *Compassion*, not of my *Resentment*, it shall, by the Grace of God, be my constant Endeavour, as it is clearly my Duty, "*if it be possible, and as much as lieth in me, to live peaceably with all Men.*" Rom. xii. 18.

A List of some religious, and instructive Books, for the Information of those, who have not yet seen, or used them; but particularly recommended to such, as are charitably dispos'd, to be given to the Poor, especially in the Times of Sickness, or other Affliction.

AS it is no unusual, and a very valuable Act of *Beneficence* to present religious Books (the Choice of which is really an important Concern) to the *Infirmaries*, for the farther Edification of the *Patients*, and likewise to *others*, who are poor and uninstructed, I have heré subjoined a *List* of such as appear to me greatly conducive to 'so charitable a Design.—Yet I must declare, that I would by no Means be thought to *dictate* to any whose Education may enable them to make a proper Choice for *themselves*, nor wish to exclude *other* Books equally pious and edifying.—Let it only be considered, that *many* well qualified both to read and judge,

judge, and many, who have the *best Dispositions* to propagate, and improve religious Principles, may probably be *Strangers* to some of the valuable Treatises here recommended.—I would farther intreat from the Candour of my Reader, that he would not think me under an Obligation to defend *every* Peculiarity, Sentiment, or Expression of an Author, whose Treatise I approve in *general*, and therefore recommend.—It is the truly Christian *Spirit*, the pious *Design*, and the manifest *Usefulness* of the Work, to which I have constantly attended, and not any *particular* Opinion, or Tenet of the Writer.

Bishop Gastrell's Christian Institutes (in 12mo, eleventh Edition Price 3s.)

We have in this excellent Book the Whole Duty of a Christian taught in the very Words of Scripture, and such Texts, as suit every Condition, and Circumstance in Life, placed in Order under their several Heads.

Burkitt's Help and Guide to Christian Families (in 12mo, twenty-eighth Edition, Price 1s.)

Dr. Worthington on Resignation (fifth Edition, Price 2s. 6d.)

Dean Stanhope's Meditations for sick Persons (in 12mo. Price 4d.)

Dr. Woodward's fair Warnings to a careless World (in 12mo, fourth Edition, Price 2s.)

Mason on Self-Knowledge (in 12mo, eighth Edition, Price 2s.)

This Treatise is very useful, and very much approved. It shews the Nature and Benefit of that important Science, and the Way to attain it; intermix'd with various Reflections and Observations on human Nature.—I must here intreat my Reader's Indulgence to excuse one more Remark, *viz.* That amongst the many Exhortations given by wise Men of all Ages to pursue this necessary Knowledge, scarce any are more happily expressed, than that by a Writer of our own Country, *viz.* the Reverend Mr. Browne, in his *Sunday Thoughts*.

"Be oft in Self-Inspection; KNOW THYSELF,

"(Next thy blest Maker, next thy Saviour known)

"Best, happiest Science Man can reach to know."

BROWNE.

Jenks's Devotions (in 12mo, twenty-second Edition, Pr. 3s. 6d.)

This is a valuable Book, in which are *Consolations* suited to every Distress; *Petitions* accommodated to every Exigence; proper *Preservatives* suggested in Case of Temptation; and indeed, ample *Provision* made for *all* the spiritual Wants of a Christian.—So that it may not only be very useful at the *stated* Season of Devotion, but be *profitably* perused at any Interval of Leisure. It is indeed truly admirable for its Spirituality, and peculiarly striking, as it flowed from his very Heart; though his Style is not very polite,

as he purposely adapted it to the Capacities of the lower Sort.—The Reader will find excellent Materials in his Prayers, but they are not sufficiently reduced into Order and Method.—Had these been more regarded, this *useful* Book had been of still greater Use. I am sorry to say, that, in *most* Books of Devotion, the same Defect may be observed; but it has been carefully guarded against by the late Bishop of London (Dr. Gibson) in his Exhortation to Family Religion, on which Account that little Tract merits a particular Recommendation.

N. B. *The Design of recommending these Books, was principally that those who give them away, might chuse, and the Patients of Infirmarys or other poor Families might borrow, such as they judge most proper; and it is hoped not one will be found void of Instruction and Use.—At the same Time it may be determined, from the Size, and Price, which of them are proper to be distributed to every Patient, or every one in a poor Family, and which must serve for the Use of greater Numbers: As for instance, four, or more Books of a Sort in every Ward of an Infirmary, or one to a whole Family; though undoubtedly where it can be afforded, the Donation, to each Person to keep, as his own Property, would be more lastingly useful.*

TRACTS by the same AUTHOR.

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* Those marked thus * are in the Society's Catalogue.

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F I N I S.

PRIN

THE
YOUNG WOMAN'S
MONITOR;

SHEWING THE
GREAT HAPPINESS
OF
EARLY PIETY,
AND THE
DREADFUL CONSEQUENCES
OF FORSAKING THE
PATH OF VIRTUE.

THE SIXTH EDITION.

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OF THE
MONTGOMERY



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THE
YOUNG WOMAN'S
MONITOR.

YOU are now arrived at that Time of Life, in which your Friends and Relations may expect you to maintain yourself by Diligence and Industry. The Care that has been taken to train you up in the Fear of God and his most holy Religion, is the Ground upon which they raise the most favourable Expectations of your future Conduct. Your Infant Years were attended with many Cares ; the Time to come will be accompanied with many Fears, lest your future Behaviour may not be such as becometh the Gospel of Christ, and the Expectations of your Friends end in Disappointment.

As young Persons too often meet with great Temptations to leave the Path of Virtue, at their first setting out in the World,

it is of great Importance to preserve their Character and Reputation unblemished, to convince them how happy it will be for them to live as their Christian Vows require they should live. This will insure God's Blessing upon them whilst on Earth, and complete their Happiness after Death.

It is, therefore, the sole Design of this little Book to shew young Women, what solid Comfort and true Honour they may attain by beginning their Life well, by dedicating their first Years to God, and by continuing in the Path of Virtue, and in the Discharge of all religious Duties. If you, through the Grace and Blessing of God, preserve your youthful Tenderness and Modesty, and strengthen your Mind by the true Love and Fear of God; as you advance in Years, your Inclination to Piety and Virtue will increase. You will thereby prevent the horrid Effects of those Sins, which young Women fall into, when they forsake the Path of Virtue; which many bitterly lament, when their Character is lost: and all others regret with Horror when they come to leave a wretched Life, and are entering upon an Eternity of extreme Misery. Your Want of Experience must occasion many painful Thoughts to
your

your anxious Parents and Friends ; however they hope your Prudence will induce you to learn at the Cost of others, who have been betrayed into a Course of Wickedness, which has proved fatal, and brought them to Destruction both of Body and Soul. Those wretched Creatures you see in the Streets, who have lost all Sense of Virtue and Modesty, may convince you, that the *Fear of God is the Beginning of Wisdom* ; that the Paths of Religion are the only secure Paths of Peace, and lead to eternal Happiness. Young Women who set out well, and gain the good Word of every one who know them, shine as Lights in the World. Divine Providence is ever watchful over them, delivering them out of all Temptations, and guarding their unexperienced Years from all Attempts of the Devil's Instruments : I mean those villainous Men whose Minds are set upon their Ruin. Hearken not, I charge you, to the Oaths, Promises, or fair Speeches of these Seducers. Let not the gay and gaudy Appearance of young Women who have left the Path of Virtue, encourage you to follow their wretched Example. You know not the Uneasiness of Mind and Stings of Conscience they experience, and the Apprehensions they have of soon becoming

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detestable Objects even to those by whom they were ruined. Let it be your Object upon first going out in the World to endeavour to procure a Service in a private religious Family, and if you shall be so happy as to get fixed in such a Family, let not any Prospect of Advance in Wages induce you to change, till you have very seriously considered the Inconveniences that may attend that Change. The longer you continue in a Place the greater Character you will obtain, of being a steady useful Person. Young Women are exposed to many Temptations in large Families, where there are many idle useless Men-servants, kept for Pomp, Pride, and Shew. Many of these being idle, ignorant, and wicked Fellows, corrupt their Fellow-servants, and bring Charges upon the Parishes where they live. Happy would it be for Maid-servants if Masters and Mistresses would reckon it a Disgrace to them (as it really is) to keep Men-servants of vicious Characters in their Service, and if they would be more attentive to the religious Instruction of their Servants, particularly the Females, and permit them often to attend Divine Service, which it is their indispensible Duty to do; and if Parish Officers would fine the Culprits so high

high as to oblige them to marry the Persons they have deluded, or to go to Prison; then the Situation of you young Women would be more secure, and your Temptations to leave the Path of Virtue fewer. Maid-servants are in most Danger when they have a Libertine for a Master, or where there are young Men, either Sons, Relations, or Visitors, of like Character. These influence with their Money, persuade with vile Words and Oaths, and entice with their artful Behaviour, and then, like infernal Spirits, laugh at and make Sport of the poor unfortunate young Persons they have deluded. It may be said of such Men, as our Saviour said of Judas, *good had it been if they never had been born.* For Libertines, whether they are Footmen or others, whether married or single, are the common Pests of Society. Would to God that the Sentence recorded, Matt. xxv. Ver. 41. may always be sounding in their Ears till they amend—*Depart ye cursed into everlasting Fire, prepared for the Devil and his Angels.*

And now, my Daughter, that thou mayest profit from the Misfortunes of others, whom we ought always to pity and commiserate, I will relate to you a melancholy Tale as

I had it from my Friend John Roberts, who, being young when he came to London, had an Inclination in his more advanced Years to visit the Country Village where he was born. Here he found many of his early Acquaintances in Life with large Families about them. Six of their Daughters, near upon twenty Years of Age, were then about coming to London to get their Livelihood by Servitude. Two or three fixed themselves in good Places, but the rest, who were the most comely, upon their Arrival in Town, fell into the Snares of those abandoned Procureesses, who persuading them to believe that they would procure them good Places, brought them to Libertines of the first Rank, by whom they have since been turned into the Streets, and are now in Workhouses dying of Diseases so very offensive, that no one cares to come near them. To this miserable End they came within three Years after leaving the Country. It is impossible to describe the extreme Grief of their poor Parents, and what they feel for the Misery of their unfortunate Daughters.

My now virtuous Daughter, you see what great Dangers you will be exposed to, and let me tell thee once for all, here, in the Presence

Prefence of Almighty God, that I thy
 Father, who love thee most affectionately,
 had rather see the Blood streaming from
 thy Bosom, than to hear of your being
 kept by any Man upon Earth, be his Con-
 dition what it will, whether Tradesman,
 Gentleman, Nobleman, Prince, or even a
 King. I hope you will never have Occa-
 sion, by being out of Place, to apply to a
 public Register-Office ; but if you should,
 be very particular in getting Information
 relative to the Character of the Person
 wanting to engage you as a Servant, for it
 is impossible for you to suspect half the
 wicked Arts that are used to seduce young
 Women. It was but the other Day that
 a Couple had their Banns published, and
 the young Man set a distant Day to be
 married, and persuaded the simple young
 Woman to live with him in the mean
 Time, and now the Villain has left her,
 and will not marry her. Let this be a
 Caution to all young Women, for many
 have been so brought to Shame, Disgrace,
 and the utmost Misery and Distress. Let
 them never think themselves more secure
 under a Promise of Marriage after being
 asked out, or that the Crime of Living
 together is less in the Sight of God.

As to your religious Deportment, never omit your Morning and Evening Prayers, and when upon your Knees keep your Mind intent upon Almighty God to whom you pray. Be as constant in repeating and singing your Morning and Evening Hymns. Get by Heart several Psalms and Divine Songs, and let it be your daily Practice to sing them when at your Work: this will tend to spiritualize your Affections, will give you a Relish for divine Things, and root out the very hurtful Inclination many young Women have to singing of foolish Songs, tending to corrupt the Mind, and give it a wrong Turn. Cultivate such Purity of Mind as may render you acceptable to God. Blush in secret at any Thought that Religion condemns. Whatever your Company may be, take Care not to offend against Modesty by any Word or Action, and avoid giving any Smile of Approbation when Words of a double Meaning are spoken; and still more, if they are in direct Terms indecent, you may justly conclude that such Words come from a bad Heart. If you should be situated where you may have Opportunity of attending Family Prayers, be thankful to God for it, and by your constant and ready Attendance,

ance, shew that you esteem it a Blessing. Let it be the Delight of your Life to attend, as often as you possibly can, Divine Worship in your Parish Church, and be not backward to ask Leave for that Purpose. You should always consider that God's Eye is continually upon you, that no Darkness or Privacy can hinder him from being a concerned Spectator, but more especially in his Place of Divine Worship: therefore, let your Behaviour there be grave, serious, and devout, and take Care to be present before Service begins. Having been confirmed, and at that Time in the Presence of God taken upon you to perform the three Things promised in your Name, when you were baptized; that is to renounce the Devil and all his Works; to believe the Articles of the Christian Faith, and to keep God's Commandments, you are required by your Christian Profession to omit no Opportunities of coming to the Holy Sacrament of the Lord's Supper. You are exhorted not to give Way to the Suggestions of our spiritual Enemy, by pleading that you are too young to frequent that holy Ordinance.

The Devil would keep us all from doing our Duty to God if he could, it is his con-

tinual Employment ; but do you resolve to be GOD's Servant, and then you will enjoy perfect Freedom of Mind in this Life, and endless Felicity in the next. You are of Age to judge and act for yourself, and not only to discern Good and Evil, but to apprehend the great Doctrines of Christianity, particularly of JESUS CHRIST being the Saviour of Sinners, and only Mediator between GOD and Man, in Memory of whom, and with a Design more effectually to engage his Disciples to love, imitate, and obey him, this holy Sacrament was instituted. This holy Ordinance is intended to promote a Spirit of Piety, and the Practice of all Goodness in the Communicants. These Things Persons of your Years with a little serious Reflection may easily understand. You will soon find the Advantages and Pleasure of a constant Performance of all religious Duties in a greater Composure of your Passions, a more exact Regularity in your Conversation, a better Disposition of Mind, more Seriousness, Prudence, and Success, by the Blessing of GOD, in the common Affairs of Life.

With regard to the Duties of the Station you are going to engage in, the Apostles *Saint Paul* and *Saint Peter* give you plain
and

and clear Directions in the following Places in their Epistles, *Col. iii. 22, 23, 24, 25.—Tit. ii. 9.—1 Pet. ii. 18.*—There you are commanded to serve, not with *Eye-service*, but as *fearing God*, who will reward your Fidelity, Honesty, and Industry. *Whatever ye do, in the Way of Duty as a Servant, do it heartily, as to the Lord, and not unto Men; knowing that of the Lord ye shall receive the Reward of Inheritance, for ye serve the Lord Christ. But he that doeth Wrong, shall receive for the Wrong he hath done; and there is no Respect of Persons. Servants, be subject to your Masters, with all Fear, not only to the Good and Gentle, but also to the Froward.* These are the Words of Scripture, and they afford you great Encouragement to do your Duty, though your Employers should be froward and peevish, and not easy to please; for the Lord Christ takes Notice of you, through whose Merits and Intercessions your faithful Services will be rewarded with a Place at God's Right Hand in the Kingdom of Heaven. Young Women going to Service are too often afraid of hard Work, and of being obliged to rise early, not having been accustomed to it at Home; but do you stay in your Place, till you have put on a Habit
of

of Industry, and then every Thing will appear pleasant and easy. Let nothing be lost or wasted through Negligence, or want of Care, but be as attentive to preserve the Property of your Employers as if it were your own; more especially against Fire. Most of the fatal Accidents which have happened by Fire have been the Effects of Carelessness in Servants. Let me entreat you often to reflect upon the Misfortunes and Miseries that have been brought upon a whole Neighbourhood through the Carelessness of one Person; perhaps by leaving a Candle lighted by a Bed-side; by carrying it about the House, and into Closets among Papers and Linen, with long Wicks, dropping Fire in going from Room to Room, or by leaving Linen airing near the Fire without being watched; by leaving little Children in such a Room by themselves; by taking a lighted Candle, without a Lantern, into a Stable. Perhaps you do not know that the Penalty is one hundred Pounds, or eighteen Months Imprisonment upon the Person through whose gross Carelessness a Fire happens, and that where the Offence is wilful, the Penalty is Death. Make not the Affairs of the Family you belong to, the Subject of your

Discourse

Discourse among your Acquaintance. According to the Apostle, the great Ornament of your Sex is a *meek and quiet Spirit, which is in the Sight of God of great Price*. Do you labour to attain this excellent Spirit, and your Behaviour will be such as to engage the Esteem of your Employers and all who know you. As good and virtuous Persons have at Times experienced Lowness of Spirits, if it should be your Case seek to God in Prayer for his Grace; but by no Means have Recourse to spirituous Liquors, for that may draw you into a Habit of Drunkenness, which is a prevailing Vice of this Age in both Sexes. Let your Acquaintance be few, and they sober and religious Persons. Be neat and clean in your Person and Dress, this will appear respectful, and add much to your Character. You may sometimes see a large Family extremely poor and distressed, and yet their small House will appear neat, and they and their Children clean and decent, and who never make the Want of Clothes an Excuse for staying from Church and from Sacrament. Such as these are true and sincere Servants of Almighty God; they are faithful Disciples of the blessed Jesus, their present spiritual Comforts and future Prospects

spects are great, and infinitely exceed any Thing this World can offer. Therefore let me entreat you to follow such good and bright Examples. Never let any Man form an Acquaintance with you who is not sober and industrious, but above all religious. For Piety is the only Bond in the Marriage-State that never fails. Let no Word drop from you that may be a Means of opening a Door to Mischief. Whenever you permit any Man to be your Confidant, or allow yourself to converse with him alone, unless he is approved of by your Friends as seeking an honourable Connection, it is reasonable to conclude there is Danger. Be careful of your Money. Provide yourself with pious and religious Books, particularly a Bible, Prayer Book, Whole Duty of Man, and Nelson's Practice of true Devotion. Let your Dress always be such as becomes your Station. Pay particular Attention to this Advice. For if you should be so imprudent as to fix your Fancy upon dressing like a Gentlewoman, I shall with extreme Sorrow apprehend your Destruction to be near at Hand. O, consider in Time what has been the Fate of those who have sought the Trappings of Folly as the Wages of Iniquity! What Numbers
of

of young Women have I known and heard of, who, without any other Inclination to Wickedness, have been undone by their *immoderate* and *excessive* Love of *Dress* and *Pastimes*. Playhouses in great Towns, and Fairs and Wakes in the Country, have been the Means of their forsaking the Path of Virtue. That you may not want necessary Helps for Devotion, the following Prayers, Hymns, and Psalms are annexed, which you are desired to get by Heart.

MORNING PRAYER.

GLORY be to Thee, O God, who hast brought me safe to the Beginning of another Day.

O God, the Father of Heaven, have Mercy upon me, keep and defend me.

O God, the Son, Redeemer of the World, have Mercy upon me, save and deliver me.

O God, the Holy Ghost, have Mercy upon me, help and comfort me.

ALMIGHTY and everlasting God, who hast safely brought me to the Beginning of this Day, defend me in the same with thy mighty Power. Incline my Heart to every Thing that is good, that I may be modest and humble, honest and just, temperate and diligent. Grant that I may never murmur, be uneasy or impatient, under any Troubles of this Life, but that my Mind may always be contented with my present Condition. I humbly recommend to thy fatherly Goodness all my Relations and Friends, and all sick and afflicted Persons, whether Friends or Enemies;

mies ; may it please thy Divine Majesty, to comfort and relieve them ; to give them Patience under their Sufferings, and a happy Deliverance out of all their Afflictions. And this I beg for Jesus Christ his Sake.

ALMIGHTY and everlasting God, who hast made all People that are upon the Face of the Earth, and hast a Love to every Soul whom thou hast made ; I beseech thee to have Mercy upon all Jews, Turks, Indians, and Negroes ; take from them all Ignorance and Hardness of Heart, and make them and us one Christian Family, under one Master, Jesus Christ our Lord.

OUR Father, which art in Heaven ; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation ; But deliver us from Evil : For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

MAY

MAY the Peace of GOD keep my Heart and Mind in the Knowledge and Love of GOD, and of his Son Jesus Christ our Lord; and may the Blessing of GOD Almighty, Father, Son, and Holy Ghost, be with me now and for evermore. Amen.

EVENING PRAYER.

MERCIFUL and gracious GOD, I give thee humble Thanks for having brought me safe through another Day, and humbly beg thy gracious Protection this Night against all Temptations to Evil, and from all Perils and Dangers. Pardon, O GOD, what thou hast seen amiss in me the Day past, in Thought, Word, and Deed; and grant me thy Grace, that I may continue in all dutiful Obedience to thy Divine Majesty all the Days of my Life. That I may die in Peace, and rest in Hope, and rise in Glory, through Jesus Christ our Lord.

O LORD, and heavenly Father, I acknowledge thy great Goodness to me in sparing me when I have deserved Punishment,

nishment, and setting before me the Happiness of a better Life; Give me Grace that I may lead and end my Life in thy Faith and Fear, and to thy Glory, through Jesus Christ our Lord.

O Almighty God, from whom no Darkness can hide us, and whose Eye is continually upon us, deliver me from all the Temptations I may be exposed to, and preserve me from all the Powers of the Enemy of Souls. I humbly pray for all my Fellow Creatures, and in particular for my Friends and Relations, that their various Wants may be relieved, and that we may be truly thankful for all thy great Blessings. Give me Grace, O Lord, to enable me to continue in the Path of Virtue and true Religion, that I may at Death be fitted to be made happy in thy Presence, through the Merits and Intercession of our Lord and Saviour Jesus Christ.

ALMIGHTY God, unto whom all Hearts be open, all Desires known, and from whom no Secrets are hid; cleanse the Thoughts of my Heart, by the Inspiration of thy Holy Spirit; that I may perfectly

fectly love thee, and worthily magnify thy Holy Name, through Jesus Christ our Lord.

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven: Give us this Day our daily Bread; And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation: But deliver us from Evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

MAY the Peace of God keep my Heart and Mind in the Knowledge and Love of God, and of his Son Jesus Christ our Lord; and may the Blessing of God Almighty, Father, Son and Holy Ghost, be with me now and for evermore. Amen.

A MORNING HYMN.

AWAKE, my Soul, and with the Sun
 Thy daily Stage of Duty run :
 Shake off dull Sloth, and early rise
 To pay thy Morning Sacrifice.

Redeem thy mis-spent Time that's past,
 Live this Day, as if 'twere thy last :
 T' improve thy Talents take due Care ;
 'Gainst the great Day thyself prepare.

Let all thy Converse be sincere,
 Thy Conscience as the Noon-day clear ;
 Think how th' all-seeing God thy Ways,
 And all thy secret Thoughts surveys.

Wake, and lift up thyself, my Heart,
 And with the Angels bear thy Part ;
 Who all Night long unwearied sing,
 Glory to the eternal King.

Glory to thee, who safe hast kept,
 And hath refresh'd me whilst I slept ;
 Grant, Lord, when I from Death shall wake,
 I may of endless Life partake.

Lord, I my Vows to thee renew ;
 Scatter my Sins as Morning Dew :
 Guard my first Spring of Thought and Will,
 And with thyself my Spirit fill.

Direct,

Direct, controul, suggest this Day,
 All I design, or do, or say;
 That all my Pow'rs, with all their Might,
 In thy sole Glory may unite.

Praise God from whom all Blessings flow:
 Praise him all Creatures here below:
 Praise him above, ye heavenly Host,
 Praise Father, Son, and Holy Ghost.

HYMN for the EVENING.

GLORY to Thee, my God, this Night,
 For all the Blessings of the Light,
 Keep me, O keep me, King of Kings,
 Under thy own Almighty Wings.

Forgive me, Lord, for thy dear Son,
 The Ills that I this Day have done,
 That with the World, myself, and thee,
 I ere I sleep at Peace may be.

Teach me to live, that I may dread
 The Grave as little as my Bed;
 Teach me to die, that so I may
 Triumphant rise at the last Day.

O may my Soul on Thee repose;
 And with sweet Sleep mine Eyelids close;

Sleep that me more lively make,
To serve my God when I awake.

When in the Night I sleepless lie,
My Soul with heavenly Thoughts supply :
Let no ill Dreams disturb my Rest,
No Pow'rs of Darkness me molest.

Praise God from whom all Blessings flow :
Praise him all Creatures here below :
Praise him above, ye heavenly host :
Praise Father, Son, and Holy Ghost.

HYMN for the LORD'S DAY.

THIS is the Day, the Lord's own Day,

A Day of holy Rest :

O teach our Souls to rest from Sin ::

That Rest will please thee best.

This is the Day, thy Day, O Lord,

On which thou didst arise ;

For Sinners having made thyself

A sinless Sacrifice.

Thou, thou alone, redeemed hast

Our Souls from deadly Thrall ;

With no less Price than thine own Blood,

The Purchase of us all.

B.

Hadst

Hadst Thou not dy'd we had not liv'd,
But dy'd eternally.

We'll live to him that dy'd for us,
And praise his Name on high.

Thou, Lord, didst die, and rise again,
And didst ascend on high,
That we poor Sinners, lost and dead,
Might live eternally.

Thy Blood was shed instead of ours;
Thy Soul our Guilt did bear;
Thou took'st our Sins, gav'st us thyself;
Thy Love's beyond Compare.

Welcome, and dear unto my Soul
Is thy most holy Day:
May I th' eternal Sabbath keep
With God my Hope and Stay;

I come, I wait, I hear, I pray;
Thy Footsteps, Lord, I trace;
I joy to think this is the Way
To see my Saviour's Face.

These are my Preparation-Days,
And when my Soul is drest,
These Sabbaths shall deliver me
To thine eternal Rest.

PSALM CXXXIX.

THOU, Lord, by strictest Search hast
known

My rising up and lying down,
My secret Thoughts are known to thee,
Known long before conceiv'd by me.

Thine Eye my Bed and Path surveys,
My public Haunts, and private Ways;
Thou know'st what 'tis my Lips would vent,
My yet unutter'd Words Intent.

The Veil of Night is no Disguise,
No Screen from thy all-searching Eyes:
Thro' Midnight Shades thou find'st thy Way
As in the blazing Noon of Day.

Search, try, O GOD, my Thoughts and
Heart,

If Mischief lurks in any Part;
Correct me where I go astray,
And guide me in thy perfect Way.

To Father, Son, and Holy Ghost,
the God whom we adore,
Be Glory as it was, is now,
and shall be evermore.

PSALM XLII.

AS pants the Hart for cooling Streams,
when heated in the Chace :

So longs my Soul, O God, for thee,
and thy refreshing Grace.

For thee, my God, the living God,
my thirsty Soul doth pine ;

O when shall I behold thy Face,
thou Majesty divine !

Why restless, why cast down, my Soul ?
trust God, and he'll employ

His Aid for thee, and change these Sighs
to thankful Hymns of Joy.

Why restless, why cast down, my Soul ?
hope still, and thou shalt sing

The Praise of him who is thy God,
thy Health's eternal Spring.

A short PRAYER at first coming into Church.

LORD, I am now in thy House : assist,
I pray thee, and accept of my Services.
Let thy holy Spirit help my Infirmitie,
disposing my Heart to Seriousness, Atten-
tion, and Devotion ; to the Honour of thy
holy Name, and the Benefit of my Soul,
through Jesus Christ our Saviour. *Amen.*

A PRAYER when going out of Church.

BLESSED be thy Name, O Lord,
for this Opportunity of attending thee
in thy House and Service. Make me, I
pray thee, a Doer of thy Word, not a
Hearer only. Accept both us and our Ser-
vices, through our only Mediator Jesus
Christ. *Amen.*

Grace before Meat.

SANCTIFY, O Lord, we beseech
thee, these thy good Creatures to our
Use, and us to thy Service, through Jesus
Christ our Lord. *Amen.*

Grace after Meat.

BLESSED and praised be thy holy
Name, O Lord, for these and all thy
other Blessings bestowed upon us, through
Jesus Christ our Lord. *Amen.*

.Praise

Praise for Redemption.

BLEST be the Wisdom and the Pow'r,
 The Justice and the Grace,
 That join'd in Council to restore
 And save our ruin'd Race.

Our Father eat forbidden Fruit,
 And from his Glory fell ;
 And we his Children thus were brought
 To Death, and near to Hell.

Bless'd be the Lord that sent his Son
 To take our Flesh and Blood,
 He for our Lives gave up his own,
 To make our Peace with God.

He honour'd all his Father's Laws,
 Which we have disobey'd ;
 He bore our Sins upon the Cross,
 And our full Ransom paid.

Behold him rising from the Grave,
 Behold him rais'd on high ;
 He pleads his Merit there to save
 Transgressors doom'd to die.

There

There on a glorious Throne He reigns,
 And by his Pow'r divine
 Redeems us from the slavish Chains
 Of Satan and of Sin.

Thence shall the Lord to Judgment come,
 And with a sovereign Voice
 Shall call, and break up ev'ry Tomb
 While waking Saints rejoice.

O may I then with Joy appear
 Before the Judge's Face,
 And with the bless'd Assembly there
 Sing his redeeming Grace.

On the Sacrament.

MY Soul with grateful Thoughts of Love
 Entirely is possess'd,
 Because the LORD vouchsaf'd to hear
 The Voide of my Request.

Since He has now his Ear inclin'd,
 I never will despair;
 But still in all the Straits of Life
 To Him address my Pray'r.

How just and merciful is GOD!
 How gracious is the LORD!
 Who saves the harmless, and to me
 Doth timely Help afford.

Then what Return to Him shall I
 For all His Goodness make?
 I'll praise His Name, and with glad Zeal
 The Cup of Blessing take.

To Thee I'll Off'rings bring of Praise,
 And, whilst I bless Thy Name,
 The just Performance of my Vows.
 To all Thy Saints proclaim.



F I N I S.